Vampire Archives

Volume I

Vampire Casefiles of Yesteryear

Notes, News, Articles and Research of Accounts of Vampires from Around the World.

(This was compiled for a book that was never published.)
Also known as "THE VAMPIRE FILES."

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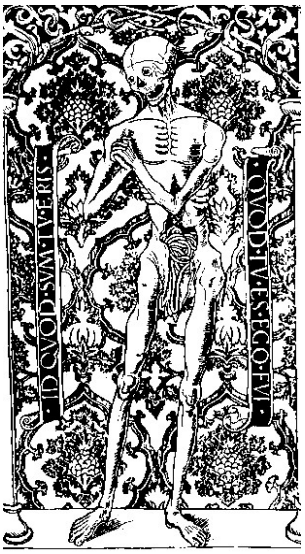
This PDF contains unusual information on Vampires, which may be of interest to those researching the subject who are looking for unusual avenues of study. It is from various sources on the internet circa 2004. Many of those sources have since disappeared. Some may be retrieved through search engines that do not start with the letter G. Credit and sources are provided where possible. Some sources are from non-English speaking writers. Some sources contain many

worthwhile references to investigate. I would advise the reader to continually save files and not just links when researching. It seems the internet is being eaten up by 'progress' and thus is regressing to pre-2004 internet-days. Even the Internet-Archive is now up for grabs along with Wikipedia. I suggest you download Wikipedia via their app, and download as many files as possible from the Internet-Archive. There is probably only a matter of days, not weeks before such resources are locked down, destroyed, deleted, or walled behind phony ID data-collection scams. Many of the ancient books listed at the end of this document are actually currently available on the Internet-Archive as well as even G- -gle Books believe it or not, get 'em while you can. Over and out. ==*The Metaforian.*



The Vampire Casefiles of Yesteryear

(Taken from The Vampire Encyclopedia; Bunson.)

Alnwick Castle, Vampire of A voracious vampire that terrorized the town and area around Alnwick Castle in Northumberland, England, whose predations and pestilential activities were recorded by the twelfth-century English chronicler William of Newburgh. The undead in question was, in life, a cruel and wicked man who moved from Yorkshire to Alnwick, where the local lord had granted him a position. One night, while spying his wife in adultery with a neighbor, he fell from his place on the roof and died during the night. Although given a Christian burial, he soon reappeared and began attacking villagers, spreading plague in his wake. The once populated town was emptied as the victims multiplied. A group of brave survivors finally marched on the cemetery and began digging, finding the vampire in a shallow grave. They pierced the blood-engorged body, watching in horror as blood poured out in abundance. The body was then burned, and the epidemic and deaths ceased immediately. This is an excellent example of plagues or epidemics

being attributed to a revenant. (See England, Plague, and William of Newburgh.)

Ardisson, Victor The so-called Vampire of Muy in southern France, who was arrested in 1901 for multiple illegal exhumations and violations of graves. Ardisson was unlike other notorious criminals who bore the nickname of "vampire" (such as John Haigh and Peter Kurten), as he was virtually nonviolent. He raided cemeteries purely to indulge in necrophilia on female corpses, often women he had known in life. His crimes and behavior were examined in detail by Dr. Alexis Epaulard, who in 1901 wrote a thesis on Ardisson. Ardisson was sentenced to an asylum.

Bathory, Elizabeth Hungarian noblewoman (1560-1614) and member of the powerful Bathory family who became known as the "Bloody Countess" for her multiple murders and obsession with blood. Married to the warrior count Ferenz Nadasdy, Bathory spent many nights alone while her husband was fighting the Turks. She developed obsessive interests in her own beauty, in pleasure, in the occult, and in the most depraved kinds of sadism, which were normally manifested toward her serving girls, with whom she engaged in orgies before murdering them with the help of her lieutenants. Bathory became convinced that blood was a useful cosmetic and restorative when she hit a victim so hard that her blood splashed onto the countess's face and arms; when she washed off the blood she believed that her skin felt smoother and younger. Henceforth she drank, bathed, and showered in the blood of maidens, murdering hundreds of young girls who were brought into her service. Exact figures on the number of her victims vary, but some accounts put the number at 610, others as few as 50. Inevitably, however, the truth became known, and in 1610 the countess and her henchmen were arrested, tried, and convicted. Her accomplices were executed or imprisoned, and Bathory was walled up in her bedroom at Castle Csejthe. Four years later the guards who attended her looked through the tiny slot used to provide her with food and discovered that she was dead. The "living vampire" was no more, although her memory was kept alive by legends and tales. Several films were made about her, including Daughters of Darkness (1970), Countess Dracula (1971), Blood Castle (1972), Ceremonia Sangrienta (1972), and La Noche de Walpurgis (1972). (See Aging; Baths, Blood; Blood; Historical Vampires; Hematomania; and Sex and Love.)

Belgrade Vampire The name given to two different vampire cases that took place in Belgrade, Yugoslavia, nearly two centuries apart. The first incident was in 1732, recorded initially by Dr. Herbert Mayo in his noted 1851 work, On the Truths Contained in Popular Superstitions. The city and surrounding area of Belgrade were terrorized by a vampire who was responsible for several deaths and the creation of more of its kind. These other undead were destroyed, and when the coffin containing the vampire was uncovered, the body "leaned to one side, its skin was fresh and ruddy, the nails grown long and crooked, the mouth slobbered with blood from its last night's repast." A stake was driven into it, producing blood and screams. It was then burned to ashes. The "facts" of the case were attested to by three regimental surgeons, a sublieutenant, and a lieutenant colonel. The second case occurred in 1923. Residents of the city complained that a certain house on Bosanka Street, number 61, was haunted by a vampire. Damage was done to the house, and a procession was held within it in an attempt to expel the evil creature with holy water and prayers. Despite the intense beliefs of the locals, the haunting has been diagnosed more as a poltergeist infestation than as a vampiric one.

Bertrand, Sergeant An infamous criminal who was finally caught in 1849 in Paris after terrorizing the cemeteries in and around the city and earning the nickname "the Vampire." A military engineer of the 74th Regiment, Bertrand began breaking into cemeteries, desecrating tombs, exhuming bodies, and inflicting horrible mutilations upon them. Guards and caretakers spread hysteria by claiming to see shadows darting among the tombstones and declaring that the walls and iron gates should have been strong enough to keep out any mortal prowlers. Of significance, however, was the fact that when security and watches were intensified around a cemetery suffering attack, the "Vampire" moved to a new one. Bertrand was finally captured after being shot and leaving behind pieces of his uniform in his haste to escape. Traced to a military hospital, he was arrested, tried, and imprisoned for one year. His case was examined by Dr. Alexis Epaulard in his 1901 treatise on vampires.

Berwick Vampire A case of a wandering undead reported by the twelfth-century English historian William of Newburgh and taking place in the town of Berwick in the far northern area of England. A wealthy but supposedly evil man died and was buried, emerging soon after to roam the streets of the town. He apparently did not attack anyone, but his increasing state of decomposition caused a wave of panic that a plague would spread. Townsmen exhumed the corpse, which slept during the day, and cut it to pieces.

Blow Vampire A case reported in a village near Kadam, Bohemia, recorded in the book Magia Posthuma, by Charles Ferdinand de Schertz in 1706. A herdsman, Myslata of Blow, began appearing after his death, calling out the names of those he recognized in the district. Perhaps from fright, these unfortunate individuals died a few days later, and it was deemed necessary to take the prescribed steps to rid the region of danger. The body of the Blow Vampire (also called the Blau Vampire) was exhumed, and a stake was pounded into its heart. That night, however, the vampire returned in a ghastly form, frightening several villagers to death and suffocating others. He laughed at his assailants, mocking and thanking them for providing him with a fine stick for beating off dogs. Desperate, the villagers gave the body to the executioner, who pierced it with several whitethorn stakes and burned it, all the while suffering the violent protests of the undead.

Breslau Vampire A revenant that appeared in the city of Breslau, Poland, the onetime capital of Lower Silesia in 1591 to 1592, recorded by the seventeenth-century writer, Henry More, in his An Antidote to Atheism. This particular case was a demonstration of the creation of vampires by suicide and improper burial. A shoemaker in Breslau killed himself by slitting his own throat. His wife, discovering the body, washed him and dressed the corpse in such a way as to be able to claim that he had died of apoplexy, avoiding the shame of suicide. He was thus given a Christian burial despite the rules forbidding the religious interment of suicides. As weeks passed, however, the shoemaker was seen, sometimes during the day and often at night. Parts of the city were thrown into panic by the revenant, who would appear at bedsides or in meeting places. At first the residents tried to pretend the terror was not real, but the violence of his attacks increased. The authorities exhumed the body, cut it up, burned the pieces, and dumped the ashes in the river.

Buckinghamshire Vampire A case of a revenant that occurred in the English county of Buckinghamshire in 1196, reported by the chronicler William of Newburgh. In this case, the wandering dead man, while aggressive, was not particularly powerful. His attacks on his wife and family were easily repulsed, so he took to abusing household pets or nearby animals. Local villagers also saw him, however, some during the day. So alarming did his presence become that Church authorities were summoned. The bishop, reluctant to burn the body, placed an absolution on the corpse instead, a measure that proved successful.

Croglin Grange, Vampire of One of the most sensational and famous cases of undead attack, gaining considerable notoriety because of its plausible circumstances and its original appearance in the memoirs of Augustus Hare, The Story of My Life (published 1896-1900), as told to him by one Captain Fisher. Croglin Grange was an old family estate in Cumberland, England, owned by the Fisher family. After moving to Thorncombe, near Guildford, they rented the one-story house to a trio of two brothers and a sister. The siblings became quite popular in the district, enjoying their accommodations. One summer evening, however, the sister, having retired, could not sleep, as it was very warm. She chose instead to watch what was a beautiful night. Suddenly, she became aware of two lights moving among the trees between the lawn of the house and the churchyard. The two lights, she realized, were attached to some fearful creature that began walking across the grass to the house. Seized by an uncontrollable terror, she could only follow its terrifying progress, waiting for it to go around the house. When the creature seemed to turn, "she jumped out of bed and rushed to the door, but as she was unlocking it, she heard scratch, scratch, scratch upon the window and saw a hideous brown face with flaming eyes glaring at her." Hiding in her bed, she watched helplessly as the creature clawed its way into her room, grabbed her hair with its long, bony fingers, and sank its teeth into her neck. Screaming at last, she summoned her brothers, who arrived after the monster had fled. It was pursued by one of the brothers until it disappeared into the churchyard wall. While her wound was healing, the family doctor recommended a trip to Switzerland. Before long, however, she dismissed the incident as the activity of an escaped lunatic and urged a return to the Grange. There all went well for several months, but on one March evening she awoke to the same dreadful scratching at the window. Looking out of the top windowpane, as the rest of the window was now always shuttered, she saw the same evil face and burning eyes. This time she screamed, and her well-armed brothers charged out the front door, shooting at the creature as it fled over the lawn. Confident that they had hit it in the leg, the brothers marched to the vaults of Croglin Grange, finding all but one of the coffins broken and mutilated. Inside the coffin was a hideous brown and mummified monster, its leg damaged by a pistol shot. The brothers burned the vampire. Hare's account of the Fisher story has been attacked by critics as pure fantasy, the most outrageous of the many "tall tales" included in the memoirs. While no place called Croglin Grange has ever been located, the spot where the story supposedly took place is probably the very real Croglin Low Hall.

de Launay, Gabrielle One of the saddest and most romantic cases of a revenant, ending in a trial in Paris in 1760. Gabrielle de Launay was a beautiful young lady, the daughter of the president of the Tribunal of Toulouse. She desperately loved an officer, Maurice de Serres, but was forbidden to marry him by her father, who did not wish her to go to the Indies, where de Serres was being sent. Two years later word arrived that the officer had been killed. Convinced of her love's death, Gabrielle was persuaded to marry President du Bourg, a man thirty years her senior. Five years passed, and Gabrielle, never happy, finally died. At the same time, de Serres, who was not dead as reported, returned to Paris, where he learned of her passing. He bribed the sexton of

St. Roch Cemetery, where she was buried, to allow him to view the body. Overcome with grief, de Serres suddenly seized the corpse and ran off, forcing the sexton to reinter an empty coffin and to keep silent, lest the authorities learn of his crime. Another five years passed, and du Bourg, who kept the anniversary of Gabrielle's death, was traveling through Paris when he spotted his dead wife. She drove away quickly, but he saw the coat of arms of de Serres upon her coach. Du Bourg undertook to prove that Gabrielle was alive, impersonating the spouse of de Serres, one Julie de Serres. His claim was proven by his small daughter, and the High Court ordered Gabrielle to return to her husband, declaring that she had not died but had been in a catatonic state. Du Bourg awaited his wife's arrival, watching in horror as she staggered into the mansion. She had taken a swift-acting poison, dying at his feet as she declared: "I restore to you what you have lost." At the same instant, de Serres killed himself.

Dummolard, Martin A late-nineteenth-century mass murderer in France, known as the "Monster of Montluel," whose crimes were made more macabre because of the control exercised over him by his obese mistress, one Justine Lafayette. After meeting Justine while in her Lyon boardinghouse, the youthful, handsome Dummolard fell completely under her spell. They were both necrophiles, Dummolard drinking the blood of his victims and bringing home the fleshiest portions of his kills to serve up for Justine. Despite the terror that broke out in Montluel, he was able to murder some eighty girls. The capture of Dummolard and his mistress in 1888 was followed by a sensational trial. Justine was guillotined, and Dummolard was confined to an asylum. He died early in this century and is ranked as one of the most hideous of the so-called vampires of history.

Elga, Countess A supposed vampire in the Carpathian Mountains, whose predations cause the castle of her father, Count B , to be burned by the local populace. The initial account of the conflagration was reported in the Neues Wiener Journal in Vienna on June 10, 1909. It detailed how villagers, suffering the deaths of children at an alarming rate, decided that the count, who had recently died, had returned as a vampire and was residing somewhere in his castle, a fortress originally built as a defense against the Turks. In the Occult Review of September 1909, however, an article, "An Authenticated Vampire Story," offered the theory of vampirologist Franz Hartmann that the count was not the vampire, but that it was his daughter, Countess Elga, who had been killed in a horse riding accident sometime before her father's death. Hartmann's hypothesis was supported by a story from an occultist journal editor who visited the castle before its destruction. He experienced several episodes of hauntings and apparitions that centered around a painting of the countess.

Fealaar, Vampire of A Scottish story found among the Highland people, reported in Selected Highland Folk Tales by R. Macdonald Robertson. The tale gives an account of two poachers who took refuge in an old house near Fealaar, between Athall and the Braemer country. As the door was locked, they entered through the window. Deciding to get some water, one of the men put his leg over the windowsill to leave but was suddenly seized and bitten by something that drank his blood. Yanking his leg away, the man fell back into the shelter. He later searched the area for some kind of animal. Nothing was discovered, but the men saw in the distance white-winged objects and blue lights. The bitten man was scarred for life, and the site acquired a terrible reputation, haunted, it was said, by a vampire.

Garnier, Gilles A late-sixteenth-century French mass murderer, considered in his day to be a kind of werewolf. He murdered young girls or women and then ate them, drinking their blood for nourishment. What made him particularly horrifying was his habit of choosing prime cuts from his victims, which he then took home to his wife. Condemned, Garnier was executed.

Gilles de Rais Also known as Gilles de Laval (1404-1440), a marshal of France and a national hero of the Hundred Years War, who, as a result of his supposed cruelty, cannibalism, satanism, sadism, and assorted sexual perversions, became one of the most notorious murderers of all time, a historical vampire, and the basis of the story of "Blue Beard." A brilliant soldier and nobleman, Gilles fought alongside Joan of Arc against England, earning the rank of marshal at the age of twenty-four. An inheritor of a vast fortune, he was subject to incredibly extravagant tastes as well as an interest in alchemy,sorcery, and other forbidden black arts. Coupled with the enemies he had made for himself at the royal court, these interests brought him to virtual financial ruin. Accused finally of countless murders, particularly of young boys who had disappeared from the areas around his estates, he was brought to trial and tortured. The resulting confession produced appalling revelations of brutality, vampirism, and sadism. Executed for his crimes, he has been considered by some a victim of political intrigue, his schizophrenia, financial waste, and bizarre sexual habits aiding in his own destruction.

Haarmann, Fritz A German mass murderer (1879-1925), nicknamed the Hanover Vampire, who with two accomplices was responsible for the deaths of at least twenty-four and perhaps as many as fifty young men. One of the worst killers of the century, Haarmann was known as a vampire because of his cannibalism and habit of biting his victims on the throat. A child molester, he spent time in an insane asylum after discharge from the army but after being released rejoined the army, this time serving with an elite unit, distinguishing himself during World War I. A civilian again during Germany's postwar era, he opened a cook shop and worked as an informer. Already a murderer, in 1919 he met Hans Grans, a fellow homosexual, who came to dominate him, leading him into their ventures in the tawdry underworld of Hanover's homosexual community. Here Haarmann found an endless supply of prey, bringing young men home with him and murdering them in a grisly fashion,all under Gran's watchful eye. Another mysterious accomplice aided in body disposal. The victims' clothing was sold in the store, and most horrible of all, Haarmann sold body parts for human consumption. Finally captured by the police, who had visited his lodgings on previous occasions, bodies hidden just feet away, he confessed his crimes in minute detail, proclaiming his sanity but declaring that he committed the crimes while in a trance. Executed in April 1925, Haarmann received a kind of immortality. His brain was removed by officials and given to scientists at Gottingen University to be studied.

Haigh, John An infamous mass murderer (d. 1949) known as the Vampire of London and Acid Killer. This case shocked the British public when the details of his crimes came to light. A onetime choirboy, John George Haigh was the son of a fanatically pious and puritanical family that forced him to lead a life utterly devoid of social activities and filled with the threat of eternal punishment for sin. In this environment he grew up repressed, becoming fixated on religion and blood, with an increasingly uncontrollable urge to drink blood. By the time he was finally caught in 1949, he had murdered nine people. In each case he drank the blood of his victims, including that of a young girl. Assuming that he could not be prosecuted if there were no bodies, he routinely

disposed of the corpses in drums of sulphuric acid, for which he earned the nickname Acid Killer. What made Haigh so horrible in the public's mind was his absence of remorse, his seemingly normal physical appearance, and the detailed, often unbelievable accounts of his crimes, told in an inhuman matter-of-fact style. Of gruesome interest was his own recitation of his early life, including his experiences as a junior organist for Wakefield Cathedral, where he spent hours gazing at the statue of the bleeding Christ, dying on the cross. Haigh was also distinguished by the apparent absence of a motivational sexual content in his cravings, a characteristic commonly exhibited by other serial killers.

Hiadam Vampires Also Haidam, several vampires found in a village near the Hungarian border, who in 1720 were investigated by the officials of the Holy Roman Empire. The result was one of the best documented cases of vampirism of the time. It began one night at dinnertime when a soldier, billeted with a farming family, watched a stranger come into the house and take a place at the tableto the total horror of the silent hosts. The following morning the farmer was found dead. Finally the family told the soldier that the stranger had been the farmer's father, dead for ten years. The trooper naturally reported this incident to his friends, and word reached the local general. Count de Cadreras, who undertook a formal investigation. Depositions were gathered, and the father was exhumed, his corpse discovered perfectly preserved. Soon others came forward to report on other vampires: one had been dead for thirty years and had killed three family members; another, dead sixteen years, had sucked the blood and life out of two of his sons. It was decided that each of these creatures had to be destroyed. The farmer's father was decapitated, the second had a nail driven into his skull, and the third was cremated. A full account of these events was sent to Emperor Charles VI. Shocked, he ordered another investigation, this time by lawyers, surgeons, and theologians. The count later described the case to a member of the faculty at the University of Fribourg.

Hubner, Stephen The so-called Vampire of Treautenau, a Slavic village, who killed several people sometime between 1730-1732. Hubner's case was remarkable in that he attacked not only human beings, but cattle as well, supposedly strangling them. The supreme court of the district investigated the murders and found sufficient cause to exhume the body of Hubner, even though he had been dead for five months. He was perfectly preserved as a corpse. Giving the body to the public executioner, the magistrates ordered it decapitated and cremated. As a precaution, the corpses buried near Hubner were also burned.

Kithnos Vampire A mischievous and rude undead named Andilaveris, who plagued the small Aegean island of Kithnos. Most of the vampires on the isle had been destroyed through the centuries or prevented by the placing of little crosses of wax over the mouths of the recently dead, on the assumption that Satan and his minions could not enter the corpse. Andilaveris, whose story was known well into the nineteenth century, was the one great exception. His nightly activities included wandering the streets of the village of Messaria, eating and drinking enormous amounts of food and smashing plates and glasses. More of a nuisance than a threat to the living, he nevertheless threw the island into a panic, as the inhabitants refused to go outdoors from dusk until dawn. The most outrageous act committed by Andilaveris was to climb onto the roof of the church to urinate on anyone passing below. Because he was a vrykolakas, he was confined to his grave on Fridays; thus the priest, sexton, and several others used that day to open his tomb,

remove his body, and ferry it across the water to the nearby uninhabited island of Daskaleio. There Andilaveris could do no harm. He was trapped, unable to pass over water.

Kurten, Peter The so-called Vampire of Dusseldorf (1883-1931), responsible for murdering or assaulting twenty-nine people during a reign of terror that lasted for years, ruining the city's reputation among Europeans. The son of an alcoholic and a long-suffering mother, whom he revered, Kurten worked as a truck driver, appearing as a boring, bespectacled little man with a mustache and neat clothes. As was true with other mass murderers, beneath this quiet demeanor lurked a remorseless killer. His victims were strangled and raped, then had their throats slit and their blood consumed by Kurten, who sought to find some release from his unstoppable cravings. Eventually marrying a woman who fulfilled his need for a mother figure, he was a devoted husband by day, setting out at night on his ghastly adventures. His murders probably would have continued had he not confessed his crimes to his astonished wife. Picked up by the police after his wife turned him in, he was tried, convicted, and sentenced to death, never appealing his conviction. Adding to the horror surrounding Kurten were his letters to the parents of the victims, in which he described how some humans were alcoholics, whereas he needed blood. The inspiration for the Fritz Lang masterpiece M (1931), Kursten made the statement: "You cannot understand me. No one can understand me. " His story was told in the 1964 FrenchItalian film, Le Vampire de Dusseldorf directed by and starring Robert Hossein.

Leger, Antoine A French mass murderer (d. 1824) who specialized in both vampirism and cannibalism. He would lie in wait in the woods for victims, choosing young women who wandered by. After raping and killing them, he customarily ripped out their hearts, which he then proceeded to eat. A blood drinker as well, he was finally caught and brought to trial. When asked why he drank human blood, Leger replied simply that he was thirsty. He was guillotined.

Liebava Vampire A revenant found in the small town of Liebava, in Moravia, during the early eighteenth century, reported by Dom Augustine Calmet, as told to him by a priest who was traveling through the region. The cleric accompanied a Monsignor Jeanin to Liebava to investigate reports of a vampire that had circulated among the villagers. According to their study, a resident died and returned to torment Liebava for some four years, before a Hungarian traveler learned of the fiend and put his skills to the service of the townspeople. The Hungarian mounted the clock tower of the local church and waited for the vampire, taking the shroud that the revenant abandoned while making its nightly rounds. Climbing back onto the tower with the shroud, the Hungarian watched the vampire searching frantically for its shroud and called to it. Taunting the creature, the Hungarian demanded that it climb the steep stair of the clock tower to retrieve it. The furious undead was on the verge of reaching the top when the Hungarian gave it a vicious blow. The revenant was then decapitated with a sexton's spade. The figure of the Hungarian remains somewhat mysteriouswas he an actual vampire hunter or an audacious merchant, the type frequently encountered in Russian folk tales?

Melrose Vampire A priestly revenant who terrorized the area around Melrose Abbey and whose activities were recorded by the twelfthcentury chronicler William of Newburgh, in his Historia Rerum Anglicarum. While still of the living, this cleric, chaplain to a lady of high rank, had done little to distinguish himself as a loyal servant of the Church. It was said that he acted almost as if

he were a secular, earning the nickname Hundeprest (Dog Priest) because of his love of hunting with horse and hound. Not surprisingly, a short time after his death he began appearing, trying for several nights to gain entry to Melrose Abbey. He met with no success, owing to the sanctity of this great English monastery. So, defeated, he proceeded elsewhere, appearing one night in the chamber of the woman who had employed him while he lived. He shrieked and groaned obnoxiously, and the lady summoned a senior member of the abbey. Upon investigating the matter, the monk set out with another associate and with two brave-hearted laymen. That night they stood watch, retreating at midnight to a nearby lodge, where they warmed themselves by a fire. The senior monk, however, stood at his post, and as his companions departed, the undead cleric emerged from his slumber, facing the solitary enemy. Initially frightened, the monk soon recovered enough to use his ax to ward off attacks. With the monk at his heels, the revenant fled, seeking refuge in his grave, which opened up to receive him before closing again. Joined by the others, the monk ordered that the grave be opened first thing the next morning. The corpse inside appeared badly injured, and black blood poured from a wound, filling the tomb. The men moved the body to an area outside of the monastery, burned it, and scattered the ashes into the wind.

Morieve, Viscount de A terrible French vampire who was active for many years after the French Revolution, haunting his ancestral holdings. An aristocrat shrewd enough to keep his head during the Revolution, he waited for years to exact revenge upon the leaders of the local peasantry who had humiliated him at the time of the upheaval. At the end of the Revolutionary period he summoned the peasants to his estate and chopped off their heads. Soon, of course, he was assassinated. A short time after his burial, children began to disappear; their corpses were eventually discovered, with their throats torn and their bodies drained of blood. While his tomb was being repaired, the viscount supposedly killed more children, nine in one week. The terror caused by de Morieve continued for seventy-two years, ending only with the succession of a grandson to the title. He investigated the case with the help of a local priest, examining the corpse after opening the viscount's tomb. De Morieve was preserved, with soft, lifelike skin and protruding teeth. Taking immediate steps, the young viscount ordered the body removed and impaled with a whitethorn stake. Blood poured everywhere, and terrible screams issued from the corpse. A search of the family archives revealed that the original viscount had come from Persia, perhaps bringing with him a vampire taint. The story was first recorded in Another Grey Ghost Book by Jesse Adelaide Middleton.

Myiciura, Mr. A tragic case of vampire hysteria in modern England and an example of how old-country traditions are not expunged by modern culture. The story appeared in the Times of London in January, 1973, detailing the curious demise of a Polish immigrant named Myiciura, in an article entitled "Immigrants' Fears of Vampires Led to Death," Police were summoned to the Stoke-on-Trent apartment of a sixty-eight-year-old retired pottery worker who had resided in England for twenty-five years. He was found dead, apparently the victim of accidentally choking on a clove of garlic. According to his landlady, the man was terrified of vampires, convinced that they were everywhere, especially in his neighborhood. He used pepper, salt, and garlic to protect himself. His body was found surrounded by bags and containers of salt, which was sprinkled on his blankets. Garlic was placed outside his window in a bowl and had been smeared in his door keyhole. The man had placed a clove in his mouth for added protection. He fell asleep and choked to death.

Paole, Arnold One of the most famous vampires in history, whose story was given high press coverage. The case of Arnold Paole took place in 1727-1728 in the Serbian village of Meduegna, near Belgrade, although another epidemic broke out in 1732. Several prominent surgeon-officers from Belgrade investigated, including Johann Fluckinger, who authored the report Visum et Repertum (Seen and Discovered), which was published throughout Europe and discussed on all social levels. Paole returned to his native village in 1727 after a tour in the army, during which he was stationed in Greece and in the Levant. He settled down to a quiet life in Meduegna, but his neighbors began toview him with suspicion when he showed little interest in the highly eligible Mina, the daughter of a neighboring farmer. Under pressure, he wed the young woman, but there was always a shadow between them, and she finally asked him what troubled him. Paole then recounted a visitation from a vampire. The event took place when he was stationed in Greece. He destroyed the creature, resigned from the military, and returned home, feeling that he was forever after cursed. A short time later Paole fell from a hay wagon, lingered for a brief period, and died. A month after that stories began spreading that Paole was wandering about. Officers were summoned from Belgrade, and on a cold, gray morning they exhumed his corpse. The body had moved to one side in its grave, its jaw was open, and blood was trickling from its mouth. The officers and the church sexton sprinkled garlic on the remains and drove a stake through its heart, whereupon a dreadful scream issued from the body and blood gushed forth. Four other nearby corpses were also exhumed and had whitethorn stakes driven through them before cremation with Paole. Six years passed quietly, but then vampirism broke out again. Several individuals died from loss of blood, and the surgeons were summoned again from Belgrade. The lengthy report that followed included accounts of a ten-year-old girl, a villager named Stanko, and a seventeen-year-old girl who was found in "unmistakable" vampiric condition. Their heads were cut off and burned with their bodies by the local Gypsies. The ashes were thrown into the river Morava.

Pentsch Vampire The name given to Johannes Cuntius, a citizen of Pentsch in Silesia, whose story was told in An Antidote Against Atheism (1653) by Henry More. Cuntius, a well-respected alderman, was nearly sixty when one of his horses kicked him in a very vulnerable place. He displayed no sign of his injury, but he soon fell ill, indicating to others that he was guilty of so many sins that pardon from God was impossible. A short time later his body was attacked by a black cat as he lay dying. During his funeral a great tempest arose, ending only when he had been laid in the ground. Rumors, stories, and sightings of Cuntius quickly spread, and it was decided to exhume the body. Unlike those around it, his corpse was perfectly preserved. Taken to be burned, it seemed strangely heavy. With great difficulty the executioners placed Cuntius on the fire, but the flames failed to have any effect on the corpse. The executioner, now desperate, chopped up the body, this time with success, throwing the ashes into the river after successful cremation.

Plogojowitz, Peter A well-known vampire who appeared in the village of Kisolava in Serbia in September 1725 and whose case was attested to by three officers of the imperial army. Plogojowitz, a farmer, died in September 1725 but apparently departed his grave three days later, appearing before his son and demanding food. He returned the next night, but the son refused this time and received a threatening look from Peter, who then left. By morning the son was dead. While accounts vary, within a few days nine other persons were also dead. Each complained of exhaustion and seemed to have lost large amounts of blood. They also dreamed of having been visited by Peter during the night. Alarmed, the parish priest wrote to the local magistrate, who communicated the news to a nearby commander of imperial troops. He soon arrived with two officers and an executioner and promptly exhumed the corpses of all who had died. Peter was

discovered perfectly preserved, his mouth stained with blood. A stake was pounded into his chest, blood gushing everywhere. After the body was reduced to ashes on a pyre, the other bodies were reburied with the normal preventative measures, garlic and whitethorn being placed with each corpse in the grave. This case is notable because of the completeness of the official accounts involving the accepted aspects of vampire infestation. The story was reported in Lettres Juives by the marquis d' Argens, published in London in 1729 under the title *The Jewish Spy*.

Ray Family Vampire A North American story of an undead who tormented the Ray family of Connecticut, originally reported in an 1854 article in the Norwich Courier. The events took place in Jewett and started with the death of Horace Ray, the family patriarch. Ray died of consumption and was given the usual burial, but over the next few years his sons wasted away, two of them dying in 1852. By the time of the third son's demise, the remaining family members were convinced that the three had perished from vampire attacks. At first the eldest brothers, not Horace, were deemed the culprits. Officials gave permission in June 1854 to exhume the corpses, which were burned to ashes, ending the epidemic. It has been said that consumption had been at work, a disease often confused with vampiric activities, but the Jewett Vampire was also held responsible.

Rhode Island Vampires The site of numerous tales of vampiric infestations, most often the result of deaths from consumption but attributed to demonic forces. In 1874 the Providence Journal reported the case of William Rose, a resident of Placedale, whose daughter had died. He began to waste away. Blaming his child, he dug her up, cut out her heart, and burned it to ashes. A similar tale was recounted in 1892 about the Brown family of Exeter. George Brown lost his wife to consumption and watched his daughters waste away as well. A brother fell ill before fleeing to Colorado Springs, where he recovered. After returning to Rhode Island, he again became sick. George finally took the drastic step of exhuming his wife and two daughters, discovering one somewhat preserved, her heart and liver dripping blood. These organs were cremated to end the epidemic.

Lesser known Vampiric Crimes: 1800 - 1900

1861. Martin Dumollard of Montluel, France, was convicted of murdering several young girls whose blood he drank. He was executed.

1872. Vincenzo Verzeni of Bottanaucco, Italy, was sentenced to life imprisonment in two cases of murder and four of attempted murder. He confessed that drinking the blood of his victims gave him immense satisfaction.

1897. Joseph Vacher of Bourg, France, while on a walking tour through the country, killed at least a dozen people and drank their blood from bites in their neck. He was finally captured, convicted, and executed.

Lesser known Vampiric Crimes: 1900 - 1970

1916. Following a notice that Bela Kiss, of Czinkota, Hungary, had been killed in World War I, neighbors searched his property and found the bodies of 31 individuals, all of whom had been strangled. Each corpse possessed puncture wounds in the neck and had been drained of blood.

1920. Baron Roman von Sternberg-Ungern, a nobleman in post-revolutionary Russia, drank human blood on occasion, seemingly in connection with a belief that he was a reincarnation of Genghis Khan. For his habits (and other reasons), he came into conflict with the new government and was executed.

1947. Elizabeth Short of Hollywood, California, was murdered and her body dismembered. Later examination discovered that her body had been drained of its blood before the dismemberment.

1959. Salvatore Agron, a 16-year-old resident of New York City, was convicted of several murders that he carried out at night while dressed as a Bela Lugosi-style vampire. In court he claimed to be a vampire. He was executed for his crimes.

1960. Florencio Roque Fernandez of Manteros, Argentina, was arrested after being picked out of a line-up by 15 women who said someone had entered their bedroom, bit them, and drank their blood.

1963. Alfred Kaser of Munich, Germany, was tried for killing a 10-year-old boy. He drank blood from the boy's neck after stabbing him.

1969. Stanislav Modzieliewski of Lodz, Poland, was convicted of seven murders and six attempted murders. One witness against him was a young woman he attacked, who pretended to be dead while he drank blood from her. Modzieliewski confessed to thinking that blood was delicious.

Lesser known Vampiric Crimes: 1970 - Present

1971.Wayne Boden was arrested for a series of murders that began in 1968. In each case he had handcuffed the victim, raped her, and then bit her and sucked blood from her breast.

1973. Kuno Hoffman of Hurnber, Germany, confessed to murdering two people and drinking their blood and to digging up and drinking the blood of several corpses. He was sentenced to life imprisonment.

1979. Richard Cottingham was arrested for raping, slashing, and drinking the blood of a young prostitute. It was later discovered that he had killed a number of women, and in most cases had bitten them and lapped up their blood.

1980. James P. Riva shot his grandmother and drank the blood coming from the wound. He later said that several years earlier he had begun to hear the voices of a vampire, who eventually had told him what to do and promised him eternal life.

1982. Julian Koltun of Warsaw, Poland, was sentenced to death for raping seven women and drinking their blood. He killed two of the women.

1984. Renato Antonio Cirillo was tried for the rape and vampire-style biting of more than 40 women.

1985. John Crutchley was arrested for raping a woman. He held her prisoner and drank much of

her blood. It was later discovered that he had been drinking the blood of more willing donors for many years.

1987. A jogger in a San Francisco park was kidnapped and held for an hour in a van while a man drank his blood.

1988. An unknown woman picked up at least six men over the summer in the Soho section of London. After she returned home with a victim, she slipped drugs into his drink. While he was unconscious, she cut his wrist and sucked his blood. She was never arrested.

1991. Marcelo da Andrade of Rio de Janeiro killed 14 young boys, after which he drank their blood and ate some of their flesh.

1992. Andrei Chikatilo of Rostov, Russia, was sentenced to death after confessing to killing some 55 people whom he vampirized and cannibalized.

1992. Deborah Joan Finch was tried for the murder of a neighbor. She stabbed the victim 27 times and then drank the flowing blood.

A Disclaimer About Vampiric Crime.

There is only so much that we may discern from this list as truth. We can not accept every single one of these incidents as true vampiric crime, for superstition has governed estimates as high as 50% to 80% of vampire-related executions. Another very important point is that none of these individuals are being portrayed as superhuman creatures with supersonic hearing and the ability of flight and transformation or mutation. What is even scarier about these "vampires" is that any of these people could have been a neighbor, friend, or even a family member back then, and these types of people are not as easy to pick out as you would think. These people would not be walking around with huge fangs and a stream of blood trickling down their chin. These people would probably greet you most cordially and win your trust, some even stalking their prey for months, or even years. The moral of this story is that vampirism has happened in history, but not as surreal and bogus as Hollywood would like to portray it. The next notorious "vampire" could be in your country, state, city, neighborhood, or even your own home, which is a thought that frightens me more than any Hollywood movie ever could.

Cannibalism and Vodka

UKRAINE: On July 15, 2002, police in the central Ukranian town of Zhytomyr said they have arrested three men and a woman on suspicion of murdering and cannibalizing up to six people, including an 18-year-old girl. "They killed a young woman in a forest and then cut out fleshy parts of the body and ate them. This is horrible," a police spokeswoman told the Reuters news agency.

In what is believed to have been a Satanic ritual, the suspects killed the 18-year-old with two knife thrusts to the heart, local interior ministry representative Viktor Kurbatov told the press. She was also scalped and decapitated. Then the suspects boiled her head in water and ate pieces from it. The cannibal crew was arrested several days after the murder when they went to meet the girl's parents to collect a $3,000 ransom.

CRIMEA: In March, 1996, police in the Crimean city of Sebastopol were called to investigate a murder. Nothing had prepared them for the carnage they discovered when they entered the home of a former convict and found the mutilated remains of human bodies being prepared for eating. The flat's owner, her mother and her boyfriend, had been stabbed to death by the 33-year-old suspect and their bodies neatly butchered. In the kitchen investigators found the internal organs of two victims in saucepans, and nearby on a plate a freshly roasted piece of human flesh.

PERESTROIKA: Alarmingly, cannibalism is becoming way of life in the former Soviet Union. In the 1996 ten people were charged with killing and eating other people. Police estimate that at least 30 people were eaten that year.

Newspaper reports across the former Soviet Union speak of cases of vagrants being eaten, or their bodies being cut up and sold to unsuspecting passers-by. "We have information about cases where human flesh is sold in street markets; also when homeless people kill each other and sell the flesh. Every month we find corpses with missing body parts."

An apocryphal story – which may or may not be true – relates how two winos fed a buddy human flesh. The man ate with great appetite, but when he learned the true source of the meal, he hanged himself.

SIBERIA: In 1996 a man in the Siberian coal mining town of Kemerovo was arrested after he admitted killing and cutting up a friend, and using his flesh as the filling for pelmeni, a Russian version of ravioli which, coincidentally, is the favourite dish of the Yeltsin family. The scam was uncovered when rag-pickers scavanging through a garbage dump discovered a severed human head. Soon they discovered that the rest of the body had been minced, put into pelmeny, and sold at cut-price prices in the local market.

KYARGYZSTAN: Russia's most industrious cannibal, Nikolai Dzhurmongaliev is believed to have killed up to 100 women, and served many of them to his dinner guests. Nikolai used at least 47 of his victims to make ethnic dishes for his neighbors in the Russian republic of Kyargyzstan. When arrested Nikolai pointed out that two women could provide enough delicate meat to keep him going for a week.

PRISON: Twice last year convicts in overcrowded prisons killed and ate their cellmates because they claimed they were hungry and wanted to relieve overcrowding. Criminal experts said

that most cases of cannibalism in Russia were part of the general rise of serial killings, and because of Russia's mounting economic and social problems.

BARNAUL: Offering no other explanation than not wanting to share his cell, Andrei Maslich, 24, strangled his fellow prisoner and then cut out his liver with a shard of broken glass. He put the organ in a mug with water and boiled it up on a makeshift fire made from his bedding. Standing in the defendant's cage in the court room, Maslich admitted to drinking up his homemade stew. The next mornign, part of the shrunken organ was found in the mug. Maslich, a four-time convicted murderer, was initially given his first death penalty last year after he and another inmate strangled, cooked and ate another prisoner. Then they told authorities they were bored and wanted to visit Moscow, where they thought they would be sent for psychiatric examinations.

KAZAKSTAN: In the Semipalatinsk prison in Kazakhstan, four convicts – who blamed their actions on newspaper articles about instances of cannibalism in prison – decided to eat the very first "new guy" placed in their cell. So when a convict named Volchenkov showed up, they killed him, cut meat from his arms and back, cooked it up, and ate it. Some pieces were fried on a hot plate and some of were boiled in an electric kettle.

KZYL ORDA: A man guarding a pot field in Kzyl Orda region of Kazakstan confessed to shooting and cannibalising his comrade. The suspect, identified only by the single name Zhusaly, salted the flesh of his buddy and ate it for 10 days. The man – along with three farmers charged with growing the pot – was arrested in a drug raid. The three also have been charged with concealing murder.

BEREZNIKI: The grim discovery of cannibalism in Perm Oblast unfolded when Citizen K. brought to the police station a package of human flesh. He had bought it on the street. His wife, having studied the piece, discovered skin on it. Specialists say that the taste of "people meat" is a specific one, and has a distinctive smell when it's cooked. "The taste of a victim," it is asserted, in full seriousness, at the Main Criminal Investigations Administration of the Ministry of Internal Affairs, "depends on the victim himself: if he drank or smoked a lot, whether he liked sweets or salt..." F.A. Boldyshev and his friend N.V. Ostanin, got drunk with a third man, A.P. Vavilin, and killed him. Then they dismembered his corpse and had one of their mother's cook the choice cuts. After gladly gorging themselves, they packed up the remains and sold them in the street. Vavilin's head, hands, and feet were thrown into the attic. In custody the lethal trio confessed they did it so to save money on the purchase of normal food.

THE URALS:Anatoly Dolbyshev, a resident of Berezniki in the Urals region of Perm, was found guilty of stabbing to death a friend of his mother's in a fight. He was also charged with "swindling and appropriation of property through deceit," when he cut up his victim's body and sold pieces of the human flesh to unsuspecting local townsfolk in exchange for vodka. Police arrested Anatoly when one buyer found a strip of human skin in the meat.

MOSCOW: Citizen Kolpakov from Nizhnyy Novgorod, a lodger of a rooming house, was killed by the son of the woman who owned the apartment. The killer cut a piece of soft tissue from the forearm, fried it in a frying pan, and ate it. A panel of experts found him to be of diminished responsibility.

MARSHAL TUKHACHEVSKY STREET: Moskovsky Komsomolets, Moscow's most popular daily, reported a grisly finding on Marshal Tukhachevksy Street. A beggar rummaging for food through the rubbish bins finds a human foot and several other body parts. Police called to

the scene found more evidence of murder: four hands, four shoulders and three feet, all female. "It became clear to the detectives that they were dealing with not one, but two murders," the newspaper reported.

CHUVASH AUTONOMOUS REPUBLIC: On July 3, 1997, the supreme court of Russia's Chuvash Autonomous Republic sentenced Vladimir Nikolayev, 38, to death for killing and cannibalizing two people in the town of Novocheboksary. Nikolayev, denounced as a particularly dangerous criminal ten years before, was being arrested in his apartment in the winter of 1996 when police found a pan of roasted human meat on the stove and another cannibal dish in the oven. In the snow on his balcony Nikolayev had more bodies part stored to eat later. Investigators who questioned Nikolayev said he had jokingly asked them to prepare him a dinner using his stock of human meat.

NOVOKUZNETSK: In a one man crusade to cleanse modern Russia from the permissiveness of democracy, Sasha Spesivtsev, 27, killed at least 19 street children who he saw as the detritus of society. The unemployed black marketeer would lure his homeless victims from the streets and local train stations in the Siberian town of Novokuznetsk to his home where, with the help of his mother, he killed and ate them.

UDMURTIAN: In a settlement of Novyy, two men – Rasskazov and Bobylev – were charged with killing and eating their drinking partner Alekhin. In a stream outside Novokuznetsk, 43 bone fragments were found of six bodies – four boys, one girl, and one man. The criminologists have a theory: A whole family was done away with. But in order to "establish genetic identity," it was necessary to conduct a special analysis of the bones. And the Internal Affairs Ministry official in charge of the case says, "These preserved bones have lain in my refrigerator for a month already, waiting for the chemicals. Special preparations are very expensive..."

MANTOROVO: Situated on a tributary of the Volga, Manturovo is a quiet town of 22,000, where two women – Valentina Dolbilina, a 36-year-old mother of a four-year-old boy, and Vitaly Bezrodnov, 28, a factory worker – were accused of killing their drinking partner and then cooking his flesh. After a night of heavy drinking, Bezrodnov announced he was hungry and "would like some meat". After checking out one of their drinking buddies who was dead drunk in the corridor, they decided he was too skinny and packed him off home. Their gluttonous eyes then fell on a fourth member of the party, who was a bit fatter. Propelling him into the tiny kitchen, Bezrodnov asked Dolbilina for something heavy. With Dostoevskian inspiration she fetched an axe, and the victim was hit on the head, beheaded, undressed and then cut up into pieces. As Dolbilina held a tray, some 15 pounds of meat was cut from the thigh and rump, and put in the frying pan. Awakened by the unusual smell of cooking meat, her flatmate, Boris Komarov, came into her room and asked to join the feast. Despite the haze of drink, even he noticed something strange. "It was a bit tough," he said. He was reassured by Bezrodnov, who said they had killed a stray dog for the pot. Satisfied by this explanation, Komarov skept eating the leg of man straight from the pan. Little did he realise the full ghastliness of the situation: the dead man was his own brother, Leonid. Even the little boy, Roma, was served a slice of Leonid. The kid later blurted out: "Mummy killed a man and served him up to her friends."

ST. PETERSBURG: Local cannibal Ilshat Kuzikov liked to marinate choice cuts with onions in a plastic bag hung outside his window. When the police forced their way into his home, they found Pepsi bottles full of blood and dried ears hanging on the wall - his winter supplies. He offered the officers some meat and vodka if they would let him go. On March 19, 1997, Kuzikov was found guilty of killing three of his vodka drinking buddies and eating their internal organs, and was sent to a maximum-security psychiatric hospital. The confessed cannibal said he killed his

first victim in 1992 after inviting him to his flat for a nightcap. Ilshat, 37, said he became a cannibal because he couldn't buy enough to eat on his $20 monthly pension. After sating his appetite Kuzikov dismembered his friends and put them in a garbage dump.

STALINISM: Russians have known cannibalism caused by genuine hunger. Due to the brutality of the Soviet Government there have been famines the like of which has not been seen in the West since the 19th century. In 1921 about five million people died in the Volga and Urals region, while the Ukraine was devastated in 1931 during Stalin's collectivisation of the farms. To survive the 444-day siege of Leningrad by the Germans, the defenders ate corpses.

ROSTOV: The grandfather of Russian-style cannibalism Andrei Chikatilo, believed that his brother had been murdered and his body parts sold during the Ukrainian famine of 1931. In a grim reminder of Andrei's rampage, in January, 1997, Vladimir Mukhankin, 36, pleaded guilty to murdering eight women in Rostov-a-Don.

Misc Reports

(A sampling of what gets reported in the news.)

"Vampire" Rapist jailed

A "vampire" rapist who drank his victim's blood during a brutal sex attack has been jailed for 12 years.

Musician Luke Weekes, 21, subjected a mother-of-one to a nine-hour ordeal after she rejected his advances.

His victim was left with more than 60 injuries during an attack described as "gratuitous, unprovoked and unremitting" by Judge Timothy King. Snaresbrook Crown Court heard the woman was ordered to slice open one of her fingers so Weekes could suck at the wound. He told her: "Now you're in my veins and this is for life." He raped her, whipped her with her own belt, hit her repeatedly with a bottle, smashed a chair across her back then beat her with one of its legs.

The victim said: "I thought I was going to die, and hoped it would not be a long death. I felt powerless and exhausted. My blood was on the walls and the sheets." Judge King dismissed Weekes's claims that the victim's injuries were due to her falling down the stairs. He said: "Anyone, such as myself and the jury, who has seen the pictures and blood splats can only find such an explanation laughable." After the attack, Weekes accompanied the woman to University College Hospital, refusing to leave her side. It was only when she managed to convince a doctor she needed to speak to her alone, that the victim was finally able to reveal she had been raped. Police were called and he was arrested. Weekes denied any wrongdoing. A jury unanimously

convicted him of one charge of rape, two of indecent assault, as well as single counts of unlawful imprisonment, causing actual bodily harm and outraging public decency in January this year.

Lesbian stalker and the vampire poet

Tuesday, 10th August 2004
Don Frame and Stan Miller

CONVICTED: Honor Donnelly

A LESBIAN stalker who became obsessed with a `Vampire Queen' performance poet, showered her with flowers, presents and love letters - making her life a misery for nearly three years. A court heard that former Inland Revenue worker Honor Donnelly, 49, became obsessed with Rosemary Garland and began pestering her at writers' and poetry meetings.

Miss Garland, from Manchester, works for Childline and often appears on stage as poet "Rosie Lugosi the Vampire Queen".

Lovesick poet Donnelly sent love letters to Miss Garland saying she would "go to the moon" to be with her.

The content of the letters was either of a sexual nature or dinner invitations. She applied to be a back stage dresser at a pantomime Miss Garland was appearing in in the hope of becoming her dresser.Prosecutor Simon Barrett said that when attending poetry meetings, she would sit staring at Miss Garland.She was eventually barred from meetings because of her physical aggression but still continued to travel to attempt to see her.The court was told that she got upset when asked to stop sending presents and e-mails as they were becoming intrusive. She stopped for a while after being warned by police about her behaviour.But last September she applied to be a backstage helper in a panto and said she wanted to be Miss Garland's dresser.David Lees defending, said Donnelly, of Rawpool Gardens, Wythenshawe, had never been aggressive or violent.Donnelly was convicted at Manchester Magistrates' Court of harassing her victim between May 2001 and October last year.She was give a six month rehabilitation order and ordered to pay \'a375 costs.She was also made subject to a year's restraining order, banning her from contacting Miss Garland and ordered not to attend any events where she is performing.After the court case Donnelly said: "My feelings for her are dead. I don't wish to see her any more.

"I'm a lesbian, and I fell in love - not with Rosie Lugosi, but with Rosemary Garland. It's her loss." Miss Garland, who says her work as Rosie Lugosi is a tongue in cheek comedy act, said: "This poor woman has intruded into my life for nearly three years and it has been a grim time."I could never have got through the ordeal but for the support of my friends and the help and support of the police, who were fantastic."

Village puts vampire to rest

From a Sunday Times (London) correspondent in Bucharest
April 12, 2004

http://www.news.com.au/common/story_page/0,4057,9255296

IN THE windswept lowlands of Romania the villagers of Marotinul deSus know better than to skirt the cemetery after nightfall. After all, one of the wooden crosses shifting in the wind may lie over the grave of a bloodthirsty vampire.

"For centuries we have had to protect ourselves against these creatures by finding the graves of the undead and risking our lives by ripping out their hearts," said 68-year-old local farmer Tita Musca. The village of the vampire slayers has become the focus of a police investigation that has highlighted not only local fears of the undead but a startling willingness to act on them.

The saga began when Petre Toma, 76, was buried at the New Year. His nephew's family fell ill with an unexplained sickness and a few days later a witness claimed to have seen Toma leaving their house before sunrise as a flock of crows flew portentously overhead. "He sucked the life from us so that he could live," said Mirela Marinescu. "We were all dying, my husband and my child, and we all saw him come to us in the same dream." Armed with hammers and chisels, and fortified with home-made schnapps, four men led by Gheorghe Marinescu, the supposed vampire's brother-in-law, set out for the cemetery. "When we lifted the coffin lid his arms were not on his chest as we had left them but at his sides," said Marinescu. "His head was turned to the side and his lips were stained with dried blood." After the corpse's chest had been opened with a wooden stake the heart was removed. "It was full of fresh blood," said Marinescu. "His body relaxed and we heard him sigh."

The heart was burnt over the embers of a fire and the ashes stirred into a bottle of water from the village well to make a potion. The vampire's "victims" recovered after drinking it but Toma's daughter called the police. Investigators soon discovered evidence of up to 20 vampire slayings in the past few years. At the regional police station, the commissioner, Gheorghe Sandu, said: "I'd like to be able to say this village is unique, but unfortunately I can't because I know just how strong belief in vampires is here."

The Australian

Body of 'vampire' dug up

http://www.thesun.co.uk/article/0,,2-2004091714,00.html

By CLODAGH HARTLEY

A FAMILY dug up the body of a dead relative then cut out and burnt his heart after claiming he was a VAMPIRE.

They also drove wooden stakes through Petre Toma's body, saying he had drunk their blood at night and cursed them.

Toma's brother-in-law Gheorghe Marinescu, who lives at Marotinul de Sus in Dracula's homeland of Romania, said: "If we hadn't done anything, my wife, son and daughter-in-law would have died. "I decided to unbury him. I've seen these kinds of things before. "When we took him out of the grave he had blood around his mouth. "We took his heart and he sighed when we stabbed him. We burned it, then dissolved the ash in water. The people who had fallen sick drank it. "They got better immediately. It was like someone took away all their pain and sickness." The family said the ritual similar to those in Hammer Horror films starring Christopher Lee was the only way to free them of the curse of Toma, who died last year aged 76.Police were last night investigating after another relative complained Toma's grave had been desecrated. One cop said: "We will open the grave and see what we find."

Man Beats Murder Rap With Vampire Defense

Psychologists Testify About Palmer's Mental Illness

March 11, 2004

A man who killed another man because he thought his girlfriend was being turned into a vampire has been found not guilty by reason of insanity. The verdict against Kirk Palmer, 28, was delivered Wednesday by Boulder District Judge Morris Sandstead, who sentenced him to the mental hospital in Pueblo, Colo. Palmer had been charged with murder in the case.

Testimony during the trial indicated that Palmer killed Antonia Vierira with a shotgun blast because he was suffering from paranoid schizophrenia at the time of the crime. Palmer told a psychologist that four days before the July 2001 killing, he was removing a splinter from his girlfriend's finger when he saw Vieira come out of his girlfriend's body and say, "I bit her. Ha ha. She is a member of a vampire gang." Other testimony indicated that Palmer fled to Canada hours after the killing, but his defense attorney said that it was not an attempt to avoid arrest but was part of a pre-planned trip to California – by way of Canada – in order "cleanse his spirit." If Palmer is found to be sane at any time, he could be released from confinement.

http://www.kansascity.com/mld/kansascity/news/world/8267146.htm?1c

Romanian villagers decry police investigation into vampire slaying

The cemetery in Marotinu de Sus, Romania. Villagers here are not up in arms about the undead-they're pretty common-but the fact that the police are involved. Bogdon Croitoru / KRT |

Wed, Mar. 24, 2004 By MATTHEW SCHOFIELD Knight Ridder Newspapers

MAROTINU DE SUS, Romania - Before Toma Petre's relatives pulled his body from the grave, ripped out his heart, burned it to ashes, mixed it with water and drank it, he hadn't been in the news much. That's often the way here with vampires. Quiet lives, active deaths. Villagers here aren't up in arms about the undead - they're pretty common - but they are outraged that the police are involved in a simple vampire slaying. After all, vampire slaying is an accepted, though hidden, bit of national heritage, even if illegal. "What did we do?" pleaded Flora Marinescu, Petre's sister and the wife of the man accused of re-killing him. "If they're right, he was already dead. If we're right, we killed a vampire and saved three lives. ... Is that so wrong?"

Yes, according to the Romanian State Police. Its view, expressed by Constantin Ghindeano, the chief agent for the region, is that vampires aren't real, and dead bodies in graves aren't to be dug out and killed again, even by relatives. He doesn't really have much more to say on this case, other than noting that Petre had been removed from his grave, his heart had been cut out and it was presumed to have been consumed by his relatives. Ghindeano added that police were expanding the investigation, which began in mid-January, to include the after-deaths of others in area. "The investigation is ongoing, and we expect to file charges later," he said, referring to possible charges of disturbing the peace of the dead, which could carry a three-year jail term. "We are determining whether this was an isolated case or whether there is a pattern in the village." Romania has been filled with news of the vampire-slaying investigation, and villagers admit there's a pattern, but they argue that that's the reason these matters shouldn't make it to court. There's too much of it going on, and too few complain about the practice. Vampire slaying is a custom that's been passed down from mother to daughter, father to son, for generations beyond memory, not just in this tiny village of 300 huts astride a dirt cart path about 100 miles southwest of Bucharest, but in scores of villages throughout southern Romania. Little has changed since the days that Turkish invaders rolled through 500 years ago, seeking the mineral riches of Transylvania just to the north. By day, the people are Roman Catholics. At night, they fear the strigoi, or vampires. On a recent afternoon, the village's single store, which also serves as its lone bar, was filled with men drinking hard, as they explained the vampire facts to a stranger. Most had at least one vampire in their family histories, and many were related to vampire victims. Most had learned to kill a vampire while still children. Theirs is not a Hollywood tale, and they laugh at Hollywood conventions: that vampires can be warded off by crosses or cloves of garlic, or that they can't be seen in mirrors. Utter nonsense. Vampires were once Catholics, were they not? And if a vampire can be seen, the mirror can see him. And why would you wear garlic around your neck? Are you adding taste? No, vampires are humans who have died, commonly babies before baptism or people unfortunate enough to have black cats jump over their coffins. Vampires occur everywhere, but in busy cities no one notices, the men said.

Vampires are obvious when dug up because while they will have been laid to rest on their backs, arms folded neatly across their chests, they will be found on their sides or even their stomachs. They will not have decomposed. Beards will have continued to grow. Their arms will be at their sides, as if they are clawing out of their coffins. And they will have blood - sometimes dried, sometimes fresh - around their mouths. But the biggest tip-off that a vampire is near is his or her family, for vampires always prey on their families. If family members fall ill after a death, odds are a vampire is draining their blood at night, looking for company. "That's the problem with vampires," said Doru Morinescu, a 30-year- old shepherd who, like many in the village, has a family connection to the current case. "They'd be all right if you could set them after your enemies. But they only kill loved ones. I can understand why, but they have to be stopped." Ion Balasa, 64, explained that there are two ways to stop a vampire, but only one after he or she has risen to feed. "Before the burial, you can insert a long sewing needle, just into the bellybutton," he

said. "That will stop them from becoming a vampire." But once they've become vampires, all that's left is to dig them up, use a curved haying sickle to remove the heart, burn the heart to ashes on an iron plate, then have the ill relatives drink the ashes mixed with water. "The heart of a vampire, while you burn it, will squeak like a mouse and try to escape," Balasa said. "It's best to take a wooden stake and pin it to the pan, so it won't get away." Which is exactly what happened with Petre, according to Gheorghe Marinescu, a cheery, aging vampire slayer who was Petre's brother-in-law. Marinescu's story goes like this: After Petre died, Marinescu's son, daughter-in-law and granddaughter fell ill. Marinescu knew the cause was his dead brother-in-law. So he had to go out to the cemetery.

The first time, he was frightened, so he had a little graveside drink, for courage. He ended up with a little too much courage and couldn't use the shovel. So the next night he returned, and with a proper amount of courage, was successful.

Marinescu said he found Petre on his side, his mouth bloody. His heart squeaked and jumped as it was burned. When it was mixed with water and taken to those who were sick, it worked. His wife, Petre's sister, interrupted his story with a broom, swinging it at him and a stranger. She was worried that he would incur the wrath of the police, who would jail him. But then his son Costel called what happened next a miracle. After weeks in bed, Costel got up to walk. His head wasn't pounding. His chest wasn't aching. His stomach felt fine. "We were all saved," he said. "We had been saved from a vampire." But how could he be sure his illness came from a vampire? "What other explanation is possible?" he asked.

Police: Suspected Gunman "Vampire Slayer"

Last Update: 3/15/2004 6:32:33 AM

According to police, the suspect 35-year-old Timothy White told the employees he was a vampire slayer. White allegedly shot David Harrison, an employee of the store Friday night. Harrison was reported to be in critical condition at Shands

Jacksonville Saturday. White remains in the Duval County Jail.

Previoius Story: (3/13/04)

A hunt for a heavily armed man suspected of shooting a pizza shop worker ended in a church parking lot Friday night.

According to reports, disgruntled worker Timothy White entered a Domino's Pizza Shop on Normandy Boulevard around 8pm. White allegedly shot store employee David Harrison. Harrison was taken to Shands Jacksonville with life-threatening injuries. He was last reported in critical condition. White was arrested in a nearby church parking lot. White had a knife, a sawed off shotgun and three pistols with him.

Pop-Up Windows Inventor Refuses to Stay Buried

http://bbspot.com/News/2002/11/popup.html

Monday, November 11 12:34 AM EST

By Dale McFarland

The Hague, Netherlands - Undertakers are puzzled and irritated by a coffin that refuses to stay underground. After numerous attempts to inter the body, cemetery staff is at a loss. Verdomde Klootzak, the Dutch html developer credited with scripting the earliest pop-up window codes, was found violently murdered in his home weeks ago. Authorities have no solid leads in the strange case, and this latest enigma has served only to hamper their investigation. Grounds manager Vlad Diggoort expressed his frustration. "We close the box and we think we're rid of him, then he pops up somewhere else. We bury the bastard over here, but then he reappears over there. It's driving us all crazy." Tim Berners-Lee, Klootzak's former co-worker at C.E.R.N. on the French-Swiss border west of Geneva, has no explanation for the mystery. "Frankly, I'm bewildered," he confesses. "I'm sure they'll be able to dispose of the casket eventually. But I wouldn't be surprised if his murderer is never identified. There are just too many people in the world who wanted him to disappear."

Moving Coffins

http://www.castleofspirits.com/coffins.html

On the outskirts of Barbados, West Indies a strange and unexplainable occurrence happened in one of the oldest cemeteries in the area. Inside the Chase vault at Christ Church overlooking oistin's Bay somewhere between 1812 and 1820, coffins moved inside the vault with no reasonable explanation as to why or how? The first published account of these moving coffins was by Sir J. E. Alexander's Transatlantic Sketches (1833): "Each time that the vault was opened the coffins were replaced in their proper situations, that is, three on the ground side by side, and the others laid on them. The vault was then regularly closed; the door (a massive stone which required six or seven men to move) was cemented by masons; and though the floor was of sand there were no marks of footsteps or water.

The last time the vault was opened was in 1819. Lord Combermere (governor of the colony) was then present, and the coffins were found confusedly thrown about the vault, some with their heads down and others up. What could have occasioned this phenomenon? In no other vault in the island has this ever occurred". There have been many varied accounts printed of this particular storyover time. One of the alleged witnesses, the Rev. Thomas H. Orderson, the rector of Christ

Church gave conflicting accounts to the inquirers. Other accounts were published in 1944 (Sir Robert Schomburgk's History of Barbado's) and 1860 (Mrs. D. H. Cusson's Death's Deeds). In 1907 a noted English folklorist Andrew Lang reviewed the affair, taking information from his brother-in-law's investigation in Barbados and using the printed material. Lang examined the vault records but found absolutely nothing to substantiate the story. He also found that the Islands newspapers of that time did not print anything about the moving coffins. About the only interesting thing he came across was an unpublished description by Nathan Lucas, who witnessed the final interment of the vault in April 1920. Lang was mainly interested in the episode because of similar events he had heard of in a Lutherian Cemetery on the Isle of Oesel, in the Baltic Sea.

This happened in 1844 and the occurrence was documented by American diplomat Robert Dale Owen who reported it in Footfalls on the boundary of Another World - 1960; no other written records are known to exist. Lang suspected that the inventors of this story somehow used the Barbados story as a source for their own variation on the moving coffin story, adding a few charming flourishes of their own, such as a hand of suicide being found sticking out of one of the coffins. However there is another moving coffin story that is believed to be original and genuine and could not of been from the Barbados story. It was printed in The European Magazine September 1815. This story told of the case of "The Curious Vault at Stanton in Suffolk" in which coffins were "displaced" several times under mysterious circumstances. Nathan Lucas, one of the alleged witnesses to the final (1820) interment at the Chase Vault, mentions this English case, even quoting the article, in his private account of 1824. F. A. Paley told of another incident when his father was the rector in the parish of Gretford, near Stamford (England). His father noted that two or three times the coffins in a vault were found on re opening to have been moved around. The incidence created some excitement within the village at the time and of course brought out every superstitious belief that existed within the English village. The incident was quickly hushed up out of respect for the family to whom the vault belonged. All these occurrences took place in the 1800's but the 1900's have no record of any such occurrence at all. It has been heavily suggested and well argued that the entire thing (originally in Barbados) was a Masonic hoax. The general belief however of this mysterious occurrence is that none of the cases were real. Perhaps they were simply invented by bored Englishmen in the 1800's looking for a bit of attention?

Some sucker buys 'vampire killing kit' for $12,000 US at Sotheby's auction

NEW YORK (AP) - Just in time for Halloween, a vampire-killing kit complete with a wooden stake and 10 silver bullets sold for $12,000 US at auction Thursday. The kit, a walnut box that also contained a crucifix, a pistol, a rosary and vessels for garlic powder and various serums, was bought by an anonymous phone bidder. According to Sotheby's, some experts believe that such kits were commonly available to travellers in Eastern Europe in the 18th and 19th centuries, while others think the kits were made in the early 20th century, possibly to cash in on interest in vampires sparked by the 1897 publication of Bram Stoker's Dracula. Elaine Whitmire, head of 19th century furniture for Sotheby's, said she believes the kit was assembled in the early 20th century and sold to travellers as a souvenir. "My opinion is this is a memento that you bought while you were in Europe," she said. "I doubt it was cheap to buy." A label on the kit says: "This box contains the items considered necessary for persons who travel into certain little known

countries of Eastern Europe where the populace are plagued with a particular manifestation of evil known as Vampires." The vampire killing kit was part of Sotheby's sale of 19th century furniture and decorative works of art. The auction house did not identify the seller of the kit. The price includes Sotheby's auction house's commission.

Murder trial reveals sinister link to British vampire groups

John Hooper in Berlin

Guardian Friday February 1, 2002

A young married couple who admitted to a ritual Satanic killing were yesterday told they could spend the rest of their lives in a secure psychiatric unit after a trial which has raised the spectre of bizarre underground occult groups in Britain.

Manuela Ruda, aged 23, who told a German court she had become a vampire in London, and her husband, Daniel, aged 26, were given prison sentences of 13 and 15 years respectively after admitting to the hacking to death of a friend in their flat in Witten, in the Ruhr valley. The victim, a 33-year-old colleague of Daniel's, Frank Hackert, was targeted as suitable prey for his mild temperament and love of The Beatles, and was lured to their apartment where he was attacked repeatedly with a hammer. Manuela Ruda told the court: "Then my knife started to glow and I heard the command to stab him in the heart."

The couple stabbed Hackert 66 times, carving an occult pentagram on his chest and collecting his blood in a bowl and then drinking it. When police broke into the flat they found a scalpel still embedded in his stomach with his body lying beneath a banner saying "When Satan Lives". They also found imitation human skulls and a coffin in which Manuela slept during the day. The judge in the case, which has led to disturbing scenes in court, coupled their jail terms with an order that they be held indefinitely for psychiatric treatment. Neither of the two self-styled devil worshippers showed the slightest emotion as the sentences were read out to a courtroom dotted with supporters and admirers of the bizarre couple, many dressed in black and holding roses. Throughout the trial in the western town of Bochum, the couple had remained defiant, making rude gestures, rolling their eyes maniacally, sticking their tongues out and flashing smiles at journalists. Manuela had told the court how, after working in the Scottish Highlands, she had headed for north London where she se cured a job in a gothic club. It is here she made her first forays into the world of bloodsucking. In the words of her lugubriously bizarre testimony, it was frequented "by both vampires and human beings". Returning to Germany she began to give substance to her sinister fantasies. She started to mix with people who went to graveyards at night where they would "have a perfectly normal chat and drink some blood". The blood came from donors contacted on the internet. She also learned how to suck blood from another person's neck without penetrating the artery. And she had two of her teeth removed and replaced with long animal fangs.

A psychologist said she appeared to have been unable to develop any feeling of self-worth. Born into a working-class family, she was selected to attend a gymnasium, the German equivalent of a grammar school, intended to groom its pupils for university. But she dropped out at the age of 14, at about the same time as she tried to kill herself with an overdose.

When she was on the stand, Manuela's lawyer asked her if she had actually signed over her soul to the devil. "That was two-and-a-half years ago, on the night before Halloween," she replied, adding in quasi-Biblical language: "That was when I placed myself in, and swore myself, to, the service of our Lord, his will to perform." Her Lord, though, was Satan, and he had come to play a big role too in the life of Daniel, the car parts salesman she met through an advert he placed in a heavy metal magazine in August 2000. "Pitch-black vampire seeks princess of darkness who hates everything and everyone," he wrote.

She and her husband were arrested after being spotted at a petrol station after a nationwide manhunt. Police found a list in their flat of their intended future victims. There were 16 names on it. Manuela, in verbal testimony, and Daniel, in a statement read to the court, both denied murder on the grounds that they were acting on a command from a higher authority. "I got the order to sacrifice a human for Satan," Daniel insisted. Blood-sucking vampires may have their history in disease rather than the supernatural, according to a Spanish neurologist. Dr Juan Gomez-Alonso has put forward a novel theory to explain the Dracula legend - vampires were suffering from rabies.

The neurologist hit on the rabid vampire theory after watching a Dracula film. He said: "I watched the film as a doctor and became impressed by some obvious similarities between vampires and what happens in rabies." Both legendary vampires and rabies victims share the symptoms of aggressiveness and hypersexuality. Dr Gomez-Alonso's thesis was published in the journal Neurology after he investigated further links between vampire stories and outbreaks of rabies in Europe. He said: "Sometimes things that are apparently bizarre and senseless can have a logical explanation." The neurologist, who works at Xeral Hospital in Vigo, Spain, found that 25% of rabid men "have a tendency to bite others". Further study of history books uncovered that early tales of vampirism often coincided with reports of rabies outbreaks in and around the Balkans. Dr Gomez-Alonso believes he can ascribe almost all vampire characteristics to rabies victims. He says that: Dracula's famous weaknesses - garlic and light - could be ascribed to hypersensitivity, a symptom of rabies. The vampire's voracious sexual appetite and nocturnal habits could be attributed to the effect of rabies on parts of the brain that help regulate sleep cycles and sexual behaviour. In the past a man was not considered rabid if he could look at his own reflection - an explanation for vampires not having a reflection. The association of vampires with animals such as wolves and bats could be explained by the fact that those creatures are susceptible to the disease. Even the vampire's fatal bite could be traced to rabies, he says. Dr Gomez-Alonso said: "Man has a tendency to bite, both in fighting and in sexual activities. "The intensification of such tendency by rabies increases the risk of transmission, as the virus is in saliva and other body secretions." In his article for Neurology, Dr Gomez-Alonso wrote: "Hypersexuality may be a striking manifestation of rabies. Literature reports cases of rabid patients who practised intercourse up to 30 times in a day." He added: "Men with rabies ... react to stimuli such as water, light, odours or mirrors with spasms of the facial and vocal muscles that can cause hoarse sounds, bared teeth and frothing at the mouth of bloody fluid."

Slain Scientist's Daughter arrested.

Written by: Matthew Barakat

Leesburg, VA- 3 months after DNA scientist Robert Schwartz was stabbed to death with a 2-foot sword and left with a ritualistic X carved in to the back of his neck, the case has turned out to be less exotic than investigators thought, but chilling nonetheless. Schwartz on daughter a 21 year old college student, is under arrest along with three other friends, Ranging from 18-21, whos signed confessions are disturbing in both their macabre detail and the banality of their launguage. Kyle Hulbert, an 18 year old with an interest in vampires and a history of mental illness, told police in a rambling 7 page confession that he had killed schwartz to protect Clara Schwartz from her father "who had poisoned her many times with various chemicals."

Prosecuters and defense attorneys have said next to nothing about the case. Schwartz relatives have said the notion that he was poisoning his daughter was ludacris. The 57 year old biophiscist was a respected researcher in DNA sequencing and a contributor to one of the first online database of DNA sequencing information. His wife Claras mother had died several years earlier from cancer. He was killed DEC. 8 and was found 2 days later in his farmhouse in Hamilton, about 40 miles west of Washington D.C. The investigation turned quickly to HUlbert, Micheal Paul Pfohl and his girlfriend,Katherine Inglis. Neighbors had seen them drive to Schwartz house and get stuck in the mud. The three were charged with murder Dec. 12.

Clara Schwartz a student at James Madison University, was later implicated and arrested on Feb. 1. Prosecuters said she was involved in the plot. But she was not there during the slaying itself. All four are being held without bail. The mysterious X in Schwartz neck was said to have been related to a ritualistic murder. Friens said the ones who commited the crime had a facsination for medieval times and wizardry. and that they had met at a renissance festival. But investigators said the X was just a coincidental stab wound, and Hulbert said he did not remember doing it. Hulbert was alledgedly the only one that had entered the house.the other 2 waited in the car. According to one of the accounts, Schwartzs, on his knees before Hulbert delivered the fatal blow looked up and asked " What did i ever do to you?" In his confession Hulbert referred to vampirism and the occult and said the taste of schwartz blood got in his mouth and " drove me into a frenzy" Hulbert also wrote that he would have let Schwartz live if it had not been for the confession in his eyes when he confronted him about abusing his daughter. Defense attorney Connie Maggie said Hulberts testiment is unreliable because of his mentall history. Hulberts father had said that Hulbert had suffered from schizophrenia.Hulbert told investigators that he had stopped taking his medication a couple of days before the murder because he was having trouble with medicaid.

Vampire Bats Attack Indians/Kill Cattle

Story Filed: Friday, April 05, 2002 8:31 AM EST

San Cristobal de las Casas, Mexico, Apr 05, 2002 (EFE via COMTEX) – Five Indians were attacked by hundreds of vampire bats in the municipality of Ocosingo, in the southeastern Mexican state of Chiapas, the Health Secretariat reported.

Health authorities noted that thousands of vampire bats have killed more than 100 head of cattle in the area and that some 30 people who came in contact with infected cattle have received anti-rabies vaccines. The Health Secretariat said that the Indians attacked by vampire bats are residents of the towns of Santa Rosa, El Jardin and Ubilio Garcia. Authorities explained that vampire bats make their home in caves and tree hollows during the day and at night attack animals and, now, even people. According to medical reports, the victims are in stable condition, and no intoxication cases due to consumption of infected meat have been reported.

www.efe.es\par

Vampire Rapist Commits Suicide

Story Filed: Monday, April 01, 2002 11:38 PM EST

BOWLING GREEN, Fla. (AP) – A man dubbed ``the Vampire Rapist'' because he drank the blood of a kidnapped hitchhiker killed himself in his prison cell, officials said Monday. John Crutchley, 55, who drained and drank blood from a 19-year-old woman he abducted in 1985, was found early Saturday morning at Hardee Correctional Institution with a plastic bag wrapped around his head, the Florida Department of Corrections said. Crutchley drained nearly half of his victim's blood with a syringe and drank some before she escaped his home in Malabar, 60 miles southeast of Orlando. Sentenced to 25 years in prison, Crutchley served 10 years before he was released to a halfway house in Orlando in August 1996. He was arrested the next day when state probation officials said he tested positive for marijuana. Crutchley received a life sentence after that violation.

The Florida Department of Law Enforcement is investigating Crutchley's death.

Associated Press Information Services

Youth guilty of vampire ritual killing

2nd August 2002, NTL world news (Wales)

A teenager has been found guilty of murdering his elderly neighbour and drinking her blood in a vampire ritual. Art student Mathew Hardman, 17, butchered Mabel Leyshon at her home in Llanfairpwll, Anglesey, last November. He has been jailed for a minimum of 12 years. The 90-year-old widow's heart was cut out and her blood appeared to have been drunk from a saucepan. The teenager was said to be obsessed by vampires and killed Mrs Leyshon in a bid to become one of the creatures. He had denied any involvement in the murder and claimed his alleged fascination with vampires was no more than a "subtle interest". Hardman was convicted by a unanimous verdict at Mold Crown Court. After the verdict was reached, trial Mr Justice Richards lifted an order banning his identification. The 17-year-old wept when the male foreman read out the verdict

and his mother shrieked and sobbed in the public gallery. Judge Mr Justice Richards says all the evidence pointed to the fact Hardman believed he could achieve immortality by killing Mrs Leyshon and drinking her blood.

Vampires arrested for Vandalism

DALLAS (AP) - Four teen-agers claiming to be vampires went on a drug-crazed rampage, vandalizing dozens of cars and homes, spray-painting racial slurs and burning a church, police say. The fire early Thursday destroyed the office and fellowship hall at Bethany Lutheran Church. Its outside walls were scrawled with satanic graffiti in hot pink and white paint.

``My sadness is not for us. It is for those people who don't know the joy of life,'' said pastor Carol Spencer, whose church is in the mostly white, middle-class suburb of Lake Highlands. Evidence from the fire quickly led authorities to the nearby home of a 16-year-old boy, who was not identified because he is a juvenile. He and the others - Lucas Charles Simms, 17, Brandon Lee Ramsey, 18, and Charles Randal Kinnard, 19 - were arrested on arson charges. The Dallas Morning News reported that one of them told detectives the teens believe they are vampires and that the teen-agers had marks on their arms from sucking each other's blood. The newspaper said the teens smoked marijuana laced with some kind of a substance before the rampage. They slashed car tires, broke windows and spray-painted vulgarities on cars, homes and fences, police said. An acid used to treat swimming pools was spread on cars. ``I expected it to be messed-up kids. But this was really bad,'' said Elwin Setliff, one of the dozens of vandalism victims. Investigators would not disclose the evidence that led them to the teen-agers. Before their arrest, some of the teens sat in lawn chairs on top of a carport and watched as investigators went through the ruins of the church Thursday, said Deputy Fire Chief Tom Oney. ``It appeared to me that they were savoring the fruits of the damage,'' he said. ``They were enjoying watching us look at it.''

'Vampires' strike Malawi villages

Monday, 23 December, 2002, 23:40 GMT
By Raphael Tenthani BBC

Rumours of people being attacked for their blood have swept southern areas of Malawi. Terrified villagers have left their fields untended, too scared of becoming the next victims of the mysterious blood-suckers. President Bakili Muluzi has joined other officials in trying to calm fears and has said the rumours are unfounded and a plot to undermine the government. But residents have been taking the law into their own hands, killing one man thought to be a human vampire and badly injuring three others. Some people - mainly women and children - have come forward to say they have been victims of the blood-thieves. One woman showed journalists a mark on her arm where she said a needle was inserted to draw her blood. The alleged attacks have taken place over the last three weeks in Blantyre as well as the districts of Thyolo, Mulanje and Chiradzulu. Strangers are becoming victims of vigilantes as villagers are wary of anyone who is not known in their area. One man was stoned to death after being suspected of working with the vampires. In Thyolo, villagers attacked three Roman Catholic priests who were strangers to the area. They were beaten and detained overnight before a woman recognised one of them as a priest. Police and government officials have visited the areas hit by the stories to try to calm fears. Mr Muluzi, back from a

private visit to Britain, has now joined that campaign. He said he had been told the rumours had been spread by "malicious and irresponsible" members of the opposition. He had learnt the stories included claims that his government was colluding with international aid agencies to supply them with human blood in exchange for food aid. "No government can go about sucking blood of its own people," said the president. "That's thuggery." He said there would be severe punishment for the unnamed opposition politicians once they were caught.

Real-Life Vampire Lawsuit and Werewolf Trial

In 1946 Romanian villagers executed a shoemaker because they thought he was a vampire. His outraged widow fought a 50-year legal battle for the right to bury his head with the rest of his body. (His head had been buried separately to prevent the vampire from returning to life.) Class of 1992 University of Arizona graduate Courtney L. Mroch found inspiration for her debut mystery novel, Beneath the Morvan Moon, in this wacky lawsuit. Jacksonville, FL (PRWEB) April 20, 2004 After graduating from the UofA I became a paralegal. My sister was always giving me trinkets for my office and one day she found one of those themed desk calendars where each day there a new interesting fact. This calendar focused on outrageous lawsuits from around the world. Different customs lend themselves to some very interesting legal problems, but when I read the April 8th account of the Romanian widow who had fought to get her husband buried in one grave, the story caught fire in my imagination. As much as the plot parallels certain elements of the true story, Mroch exercised her artistic liberties also. For instance, the setting is in France instead of Romania; the executed man was engaged instead of married, was a baker instead of a cobbler, and was suspected of being a werewolf instead of a vampire. Also, no courts are involved in the exhumation process. Everybody has a vampire book, you know?'says Mroch. Originally I started out trying to make it a vampire-based story, but I quickly scrapped that idea when I decided to set the story in France. Wolves are a huge part of their history. When I stumbled across the Morvan in the Burgundy region and decided that would be the setting for my book, I knew only a werewolf would do. Especially when I stumbled across the real-life trial of Jean Grenier.

In 1603, in the Southwest of France, Jean Grenier boasted of having killed and eaten many girls. He was believed and brought to trial because many children had been murdered in the area. He explained he had accomplished his crimes through shapeshifting with the aid of a magical ointment and a cloak given to him by a mysterious black man he had met in the forest. Neither the mysterious man nor the cloak were ever found. The court ruled Grenier suffered from lycanthropy brought on by demonic possession. He was imprisoned for the rest of his life in a monastery. In real-life no one ever found the cloak, but you better believe it found it in my book.

It\s a subplot that creates much chaos for my heroine. But that not the only thing creating problems for Mroch main character. Unlike the Romanian widow who eventually proved her husband suffered from porphyria, not vampirism, and saw his remains placed in one graves heroine has to encounter a few more obstacles before her task is complete. (Like falling in love with a handsome stranger, fending off a werewolf, and defending herself when shes unjustly accused of murder.) The Romanian widows story would have made a good book too. Im even still toying with the idea of tackling that as my first non-fiction work. But for this book I wanted romance and adventure mixed in with the mystery. To do that I had to change certain elements and make it harder on the heroine. Like having her dementia-afflicted grandmother whom she

adores asks her to do this incredibly crazy task of digging up old bones in a foreign country. The heroine cant say no to her Gram, nor can she tell anyone what she\'s really doing in France. It gets her in all sorts of trouble After graduating from the UofA, Mroch moved to Phoenix, where she worked for the law firm of Snell & Wilmer. She then moved to Jacksonville, Florida, where she currently resides with her husband and their dog and cat. A member of Mystery Writers of America and the Short Mystery Fiction Society, her award-winning short stories have appeared in numerous zines. Her short story, ranked #2 in the 2003 Preditors & Editors Readers Poll. Her e-book, published by Echelon Press, is the publisher\'s year-to-date #2 best-selling dollar download. To learn more visit www.courtneymroch.com

For additional information, or to order a copy of the book, contact the publisher: PublishAmerica, P.O. Box 151, Frederick, MD 21705, (301) 695-1707.

Beneath the Morvan Moon, ISBN 1-4137-1178-2, available from PublishAmerica, www.publishamerica.com

http://www.prweb.com/releases/2004/4/prweb119794.htm

Varna - Vampires and Vampire Hunters

The ugly, industrial town of Devnya, 30km west of Varna, is now known only for its highly noxious chemical industry, but during the last century its reputation was widespread as Bulgaria's vampire capital. Reports brought back from the Black Sea region by nineteenth-century travellers reveal that belief in vampires was widespread among the Bulgarian peasantry of the time. Travelling in the 1880s, the Czech Balkanologist Konstantin Jirecek found a wealth of vampire lore in the isolated rural communities west of Varna, with inexplicable illnesses among humans, and particularly sheep - the region's main source of income - being attributed to a visitation by some bloodthirsty demon, and local wise men (known as vampirdzhiya or dzhadzhiya) being paid handsomely by villagers to drive the fiends away. According to Jirecek, the vampire hunters of Devnya were considered the best in eastern Bulgaria.

The belief was that people became vampires if proper burial customs were not observed or if certain portentous events happened before their death: for example, a shadow passing across their body, or a dog or cat jumping across their path. After burial, an invisible spirit would rise up from the grave each night, feeding off local flocks and bringing listlessness and ill health to the human population. Vampires could also assume solid form, often living among humans for many years, getting married and having children before being detected. To chase the vampires away, a dzhadzhiya would be summoned to walk among the flocks, holding an icon aloft. The icon also came in handy when trying to identify the resting place of the vampire. If it began to tremble when held above a particular grave, it meant that the culprit had been found. The best way to deal with a vampire was to exhume the body, stab it through the heart with a hawthorn branch, then burn it with kindling taken from the same shrub. If the vampire was in spirit form, it could be driven into a bottle which was then thrown onto a fire.

The beliefs noted by Jirecek were by no means isolated cases. The British travellers St Clair and Brophy, who lived in a village south of Varna in the 1860s, wrote of a boy forbidden from marrying his sweetheart because locals earnestly believed that he was of vampire descent. They also relate how peasants in a neighbouring village burned a man alive for vampirism, because he was fond of nocturnal walks and was "found to have only one nostril".

According to Jirecek, the best vampire hunters were thought to be descended from vlkodlatsi, literally werewolves, who resulted from the sexual union of a vampire and a young maiden, and were the only living beings who could see vampire spirits. The vlkodlatsi's vampire-hunting descendants were also thought to have another supernatural power: the ability to detect buried treasure. In an area full of ancient Thracian, Roman and Byzantine remains, it's not difficult to see why the idea of hidden hordes of goblets and coins - all waiting to be unearthed by the lucky peasant - exerted such a hold on the popular imagination.

Another associated piece of local lore concerns the Lake of Varna (a fjord-like inlet stretching west from the city), which used to be known as Vampire Lake. According to popular belief, the lake required an annual human sacrifice, the last recorded instance of which was in 1933, when one Ana Konstantinova went swimming there despite warnings, and was duly sucked underwater.

Vampire Heaven The case of Arnod Paole

After it had been reported that in the village of Medvegia the so-called vampires had killed some people by sucking their blood, I was...sent there to investigate the matter thoroughly, along with officers detailed for that purpose and two subordinate medical officers, and therefore carried out and heard the present inquiry in the company of the captain of the Stallath Company of haiduks (a type of soldier), Gorschiz Hadnack, the bariactar (literally: standard-bearer) and the oldest haiduk of the village, as follows: who unanimously recount that about five years ago a local haiduk by the name of Arnod Paole broke his neck in a fall from a hay wagon.

This man had, during his lifetime, often revealed that...he had been troubled by a vampire, wherefore he had eaten from the earth of the vampire's grave and had smeared himself with the vampire's blood, in order to be free of the vexation he had suffered...(A)fter his death some people complained that they were being bothered by this same Arnod Paole; in fact four people were killed by him. In order to end this evil, they dug up this Arnod Paole forty days after his death...;and they found that he was quite complete and undecayed, and that fresh blood had flowed from his eyes, mouth, nose and ears; that the shirt, the covering, and the coffin were completely bloody; that the old nails on his hands and feet, along with the skin, had fallen off, and that new ones had grown; and since they saw from this that he was a true vampire, they drove a stake through his heart, according to their custom, whereby he gave an audible groan and bled copiously. Thereupon they burned the body the same day to ashes and threw these into the grave. These same people say further that all those who were tormented and killed by the vampires must themselves become vampires. Therefore they disinterred the above-mentioned four people in the same way. Then they also add that this Arnod Paole attacked not only the people but also the cattle, and sucked out their blood.

Johann Fluckinger 'Visum et Repertum" (seen and reported), 1732

I came across this article in a book entitled "Vampires: The World of the Undead" by Jean

Marigny. Apparently it's true... read it and see what you think...

Thames & Hudson.

Used without permission, please don't sue me!

Vampire Sleuth Stakes Out Rhode Island Bloodsuckers

NEWPORT, R.I. (AP) – Rhode Islanders have been guarding themselves for months against mosquitoes infected with a potentially deadly virus, but Christopher Rondina (Vamptopher@aol.com) says the state's past is filled with stories of a far scarier bloodsucker: vampires. After 10 years of research, the 29-year-old Newport man has written and illustrated a book, "Vampire Legends of Rhode Island" (ISBN 0-924771-91-7 Covered Bridge Press, 1997). Last Halloween, Rondina and two friends camped amid the cold ruins and dark shadows of Castle Dracula in Romania. They're traveling for 18 days in the Transylvania countryside tracking both the Dracula of history and sites associated with the bloodsucking legend made famous by the 1897 novel by Bram Stoker. "I personally believe that Stoker based a lot of the domestic events of his story on the Rhode Island legends," said Rondina, noting Stoker read newspaper clippings on New England vampire tales while researching the book. "One article focused on Rhode Island and reported dozens of cases over a number of years," Rondina said. "It mentions Newport frequently, and vaguely refers to a legend not far from Newport. "Unfortunately no one has been able to pin down a vampire story in Newport – excuse the pun." Tuberculosis caused the mysterious deaths once attributed to Rhode Island vampires, including the case of Mercy Brown. Brown died in 1892 at age 19. Her death followed those of her mother and older sister. At the time, her brother, Edwin, was seriously ill and the family was desperate to save him. Family members attributed the deaths to a curse on the family and decided to dig up the bodies of the women, including Mercy, who had been buried for about a month. When Mercy's body was exhumed, observers noted it appeared to have moved inside the coffin and blood was present in her heart and veins. Fearing she was a vampire, townspeople removed her heart and burned it on a rock before reburying her. The family dissolved the ashes in medicine and gave it to Edwin, who died two months later.

Modern science may have driven the stake through the heart of local vampire tales but Dracula still grips Rondina's fascination. "I still enjoy the romance of the story, the snappy wardrobe and the bats – I love bats," Rondina said.

Evidence for the New England Vampire Folk Belief

by Paul S. Sledzik and Nicholas Bellantoni (1994)from The American Journal of Physical Anthropology No. 94

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Many cultures have developed folk beliefs to explain the natural phenomena associated with death and disease (Aries, 1981). The folk belief in vampires, found in many cultures, incorporates interpretations of death and disease. The vampire image found in contemporary Euroamerican culture is based solely on Bram Stoker's Dracula (1983), an image that varies significantly from historic European and American vampiric folk beliefs.

Eighteenth century European peasants believed that the appearance of the vampire in the grave (i.e., bloated chest, long fingernails, and blood draining from the mouth) meant that the vampire was draining life from the living. We now know these changes to be the result of postmortembdecomposition (Barber, 1988; Mann et al., 1990; Micozzi, 1992). Further, the high number of deaths resulting from disease epidemics were also blamed on vampires. To stop the epidemic, vampires were sought out and "killed" by various methods (Perkowski, 1989). The term vampirism has also entered the psychiatric literature to explain pathologic behaviors similar to those of the mythical vampire, particularly ingestion of blood and necrophagic and cannibalistic activities (McCully, 1964; Prins, 1984; Vanden Bergh and Kelly, 1964). The clinical manifestation of erythropoietic protoporphyria, also known as Gunther's Disease, and its variants have also been cited as an explanation for the vampire belief (Prins, 1985). This autosomal dominant disorder causes increased excretion of protoporphyrin and results in redness of the eyes and skin, a receding of the upper lip, and cracking of the skin when exposed to sunlight.

American vampire folk beliefs, which were particularly strong in 19th century New England, contained some European features. The New England folklore is consistent in its incorporation of tuberculosis and examination of the body of the vampire for putative signs of life.

Following the death of a family member from consumption (i.e., tuberculosis), other family members began to show the signs of tuberculosis infection. According to the New England folk belief, the "wasting away" of these family members was attributed to the recently deceased consumptive, who returned from the dead as a vampire to drain the life from the surviving relatives. The apotropaic remedy used to kill the vampire was to exhume the body of the supposed vampire and, if the body was un-decomposed, remove and burn the blood-filled heart or the entire body.

It stands to reason that the bioarcheological evidence of the vampire belief should be located in 19th century New England cemeteries. This report presents the analysis and interpretation of the grave of a supposed vampire from 19th century Connecticut, emphasizing the effect of the vampire folk belief on the bioarcheological record. This report also shows the importance of using historic documentation in the interpretation of skeletal information (Owsley, 1990; Sledzik and

Moore-Jansen, 1991).

SKELETAL EVIDENCE

The Walton Cemetery, Griswold, Connecticut, an abandoned 18th-19th century Euroamerican rural farm family burial ground, was discovered eroding out of an operating, privately owned sand and gravel business in November 1990. Unfortunately, the instability of the sand and gravel knoll preclkuded in situ preservation and necessitated archeological removal of all remaining burials. The skeletal remains of 29 individuals (15 subadults, 6 adult males, and 8 adult females) were excavated in the course of 1 year. Documentary evidence in land deeds indicated that the Walton family, who had emigrated to Griswold in 1690, had utilized the knoll as a family burial ground by the 1750s.

The pathological conditions observed in the burials from the Walton Cemetery reflect lives of physical labor, including osteoarthritis and an unhealed femoral neck fracture in an elderly female. One case of particularly heavy dental calculus was observed.

The complete skeleton of a 50- to 55-year-old male interred in a stone-lined grave is of particular interest for this report. Two observations regarding this skeleton are of note: 1) the postmortem rearrangement of the skeletal remains, and 2) paleopathological evidence of a probable pulmonary tuberculosis infection.

Upon opening the grave, the skull and femora were found in a "skull and crossbones" orientation on top of the ribs and vertabrae, which were also found in disarray. On the coffin lid, an arrangement of tacks spelled the initials "JB-55", presumably the initials and age at death of this individual.

Pathological conditions evident in this skeleton included healed fractures and active infectious processes. Healed fractures were observed on the lateral half of the right clavicle (with a bony callus extending to the scapula), the right eighth rib, and the left second rib. Mild osteoarthritis was seen in most large joints and most lower vertabrae.

Some lower vertabrae also exhibited Schmorl's nodes. The articular surface of the left femoral medial condyle presented an area of crenulated bone 30 mm in diameter, probably traumatic in origin. Focal lytic activity had destroyed an area of bone approximately 40 mm in diameter at the articulations of the left metatarsals and cuneiforms. Periostitis was present on the distal half of the left tibia and the distal two thirds of the left fibula. Periostatic lesions of the left second, third, and fourth ribs were also observed. These lesions were whitish-gray and pitted in appearance, and were located on the visceral rib surface near the rib head adjacent to the pleura. The lesions, respectively 30 mm, 35 mm, and 25 mm in length, comprise an area of approximately 30 cm mediolaterally and 45 cm superiorly-inferiorly when considered in anatomical position. The lesions are similar to those described by Kelley and Micozzi (1984) as most likely being associated with primary pulmonary tuberculosis.

Differential diagnoses for rib lesions include typhoid, pyogenic osteomyelitis, syphilis, pleuritis, and other types of non-specific chronic respiratory disease (Kelley and Micozzi, 1984). If the rib and foot lesions are taken as one entity, an additional differential diagnosis is blastomycosis, although this fungus is not normally found in Connecticut (Mann and Murphy, 1990). Periostitic reaction resulting from the fracture of the left second rib can be ruled out because the healed fracture shows no osseous activity around the fracture site, which is located 11 cm from the lesion.

Regardless of the specific infectious etiology of pulmonary disease in this individual,

symptoms of a chronic pulmonary infection severe enough to induce rib lesions would have probably included coughing, expectoration of mucous, and aches and pains of the chest. Such symptoms, if not actually caused by pulmonary tuberculosis, would likely have been interpreted as consumption by 19th century rural New Englanders.

No other cases of tuberculosis were noted in the remains from the cemetery. Two burials are believed to be related to "JB." Both burials, a 45- to 55-year-old female and a 13- to 14-year-old subadult, were buried in a manner similar to "JB" and had the initials "IB-45" and "NB-13" spelled, respectively, in tacks on the coffin lid.

THE VAMPIRE BELIEF

To date, 12 historic accounts documenting vampire beliefs and activities in 18th and 19th century New England have been located (Table 1). These accounts are found in southern and western Rhode Island, central-southernVermont, southeastern Massachusetts, and eastern Connecticut, and range in time from the late 1700s to the late 1800s. Eleven of the 12 accounts denote consumption as the cause of death of the vampire and any deceased relatives.

The New England vampire belief in based on a folk interpretation of the physical appearance of the tuberculosis victim and the transmission of tuberculosis. As the name consumption implies, the disease caused sufferers to "waste away" and "lose flesh," despite the fact that they remained active, desirous of sustenance, and maintained a fierce will to live (Brown, 1941). This dichotomy of desire and "wasting away" is reflected in the vampire folk belief: The vampire's desire for "food" forces it to feed off living relatives, who suffer a similar "wasting away."

The vampire folklore tradition is also consistent with modern knowledge of the transmission of tuberculosis. Many of the historic accounts indicate that family members living in close association became infected with the disease before or soon after the death of the "vampire." Tuberculosis is notorious for being transmitted between individuals of different generations living under crowded conditions, a situation common in rural 19th century New England farming communities (Hawke, 1988). Seasonal periods of low nutrition and the unsanitary conditions of 18th and 19th century farming compounds increased the opportunity for transmission of tuberculosis between family members (Clark et al., 1987; Kelley and Eisenberg, 1987). Although there is no evidence of tuberculosis in the remaining Walton cemetery skeletons, an 1801 narrative of Griswold history indicates that during the 25 years preceding the account "consumptions have proved to be mortal to a number" (Phillips, 1929).

KILLING THE VAMPIRE

The method of dispatching a vampire, also known as an apotropaic remedy, centers around the destruction of the vampire's body. In the New England folklore, if blood is found in the heart of the exhumed vampire, the apotropaic remedy was to burn the heart, in the process ridding the family of the vampire's actions. Most historic accounts indicate that upon exhuming the vampire, the body was found undecomposed and that blood was present in the heart. Barber's (1988) examination of the vampire belief in Europe indicates that the appearance of a vampire in the grave (i.e., bloating, hair and fingernails growing after death, the evidence of "blood" in the heart and chest) is attributable to the process of postmortem decomposition.

In the present case, however, the action is focused on the skeletal remains. Taphonomically, the physical arrangement of the skeletal remains in the grave indicates that no soft tissue had been present at the time of rearrangement; no heart remained in the body. We hypothesize that, in the absence of a heart to be burned, the apotropaic remedy was the place the bones in a "skull and

crossbones" arrangement. In support of this hypothesis, we note that decapitation was a common European method of dispatching a dead vampire, and that the Celts and Neolithic Egyptians were known to separate the head from the body, supposedly to prevent the dead from doing harm (Barber, 1988).

HISTORICAL EVIDENCE

The final piece of evidence is this historic newspaper account (Wright, 1973): "In the May 20, 1854 issue of the Norwich (Connecticut) Courier, there is an account of an incident that occurred at Jewett [City], a city in that vicinity. About eight years previously, Horace Ray of Griswold had died of consumption. Afterwards, two of his children–grown-up sons–died of the same disease, the last one dying about 1852. Not long before the date of the newspaper the same fatal disease had seized another son, whereupon it was determined to exhume the bodies of the two brothers and burn them, because the dead were supposed to feed upon the living; and so long as the dead body in the grave remained undecomposed, either wholly or in part, the surviving members of the family must continue to furnish substance on which the dead body could feed. Acting under the influence of this strange superstition, the family and friends of the deceased proceeded to the burial ground on June 8, 1854, dug up the bodies of the deceased brothers, and burned them on the spot."

This account places the vampire belief in the Jewett City/Griswold area just after the time span of the Griswold cemetery. The excellent preservation of the vampire skeleton indicates that it was probably buried toward the latter time period for the cemetery (ca. 1800-1840), thus placing the internment of this individual close to the time of the above account. The town of Griswold was settled just after 1812, in part by emigrants from Western Rhode Island, who were, according to local tradition, uneducated and "vicious" (Phillips, 1929). Note in Table 1 that several vampire accounts are also located in Western Rhode Island. The Rhode Island belief was examined by Stetson (1898), who relates that the Rhode Islanders he interviewed did not consider their practice to be vampirism but rather believed it was a way to protect living relatives from potential vampiristic actions of a deceased consumptive.

CONCLUSIONS

We present the following explanation for the bioarcheological and paleopathological evidence found in the grave in the Walton Cemetery. An adult male (J.B.) died of either tuberculosis or a pulmonary infection interpreted as tuberculosis (consumption) by his family. Several years after the burial, one or more of his family members contracted tuberculosis. They attributed their disease to the fact that J.B. had returned from the dead to "feed" upon them. To stop the progress of their disease, the body of the consumptive J.B. was exhumed so that the heart could be burned. Upon opening the grave, the family saw that the heart had decomposed. With no heart to burn, the bones of the chest were disrupted and the skull femora placed in a "skull and crossbones" position. This interpretation is based on three pieces of evidence: 1) the postmortem rearrangement of skeletal elements; 2) paleopathological evidence of tuberculosis or a chronic pulmonary infection producing similar physical manifestations; and 3) an historical account of the vampire folk belief from the same time and place as the skeleton under examination.

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The Animistic Vampire in New England

by George R. Stetson

from The American Anthropologist, Vol. IX, No. 1, January, 1896

The belief in the vampire and the whole family of demons has its origin in the animism, spiritism, or personification of the barbarian, who, unable to distinguish the objective from the

subjective, ascribes good and evil influences and all natural phenomena to good and evil spirits.

Mr. Conway remarks of this vampire belief that "it is, perhaps, the most formidable survival of demonic superstition now existing in the world."

Under the names of vampire, were-wolf, man-wolf, night-mare, night-demon–in the Illyrian tongue oupires, or leeches; in modern Greek broucolaques, and in our common tongue ghosts, each country having its own peculiar designation–the superstitious of the ancient and modern world, of Chaldea and Babylon, Persia, Egypt, and Syria, of Illyria, Poland, Turkey, Servia, Germany, England, Central Africa, New England, and the islands of the Malay and Polynesian archipelagoes, designate the spirits which leave the tomb, generally in the night, to torment the living.

The character, purpose, and manner of the vampire manifestations depend, like its designation, upon environment and the plane of culture.

All primitive peoples have believed in the existence of good and evil spirits holding a middle place between men and gods. Calmet lays down in most explicit terms, as he was bound to do by the canons of his church, the doctrine of angels and demons as a matter of dogmatic theology.

The early Christians were possessed, or obsessed, by demons, and the \so-called demoniacal possession of idiots, lunatics, and hysterical persons is still common in Japan, China, India, and Africa, and instances are noted in Western Europe, all yielding to the methods of Christian and pagan exorcists as practiced in New Testament times.

The Hebrew synonym of demon was serpent; the Greek, diabolus, a calumniator, or impure spirit. The Rabbins were divided in opinion, some believing they were entirely spiritual, others that they were corporeal, capable of generation and subject to death.

As before suggested, it was the general belief that the vampire is a spirit which leaves its dead body in the grave to visit and torment the living.

The modern Greeks are persuaded that the bodies of the excommunicated do not putrefy in their tombs, but appear in the night as in the day, and that to encounter them is dangerous.

Instances are cited by Calmet, in Christian antiquity, of excommunicated persons visibly arising from their tombs and leaving the churches when the deacon commanded the excommunicated and those who did not partake of the communion to retire. The same writer states that "it was an opinion widely circulated in Germany that certain dead ate in their tombs and devoured all they could find around them, including their own flesh, accompanied by a certain piercing shriek and a sound of munching and groaning."

A German author has thought it worth while to write a work entitled "De Masticatione mortuorum in tumulis." In many parts of England a person who is ill is said to be "wisht" or "overlooked." The superstition of the "evil eye" originated and exists in the same degree of culture; the evil eye "which kills snakes, scares wolves, hatches ostrich eggs, and breeds leprosy." The Polynesians believed that the vampires were the departed souls, which quitted the grave, and grave idols, to creep by night into the houses and devour the heart and entrails of the sleepers, who afterward died.1

The Karems tell of the Kephu, which devours the souls of men who die. The mintira of the Malay peninsula have their water demon, who sucks blood from men's toes and thumbs.

"The first theory of the vampire superstitions," remarks Tyler2, "is that the soul of the living man, often a sorcerer, leaves its proper body asleep and goes forth, perhaps in visible form of a straw or a fluff of down, slips through the keyhole, and attacks a living victim. Some say these Mauri come by night to men, sit upon their breasts, and suck their blood, while others think children alone are attacked, while to men they are nightmares.

"The second theory is that the soul of a dead man goes out from its buried body and sucks the blood of living men; the victim becomes thin, languid, bloodless, and, falling into a rapid decline, dies."

The belief in the Obi of Jamaica and the Vaudoux or Vodun of the West African coast, Jamaica and Haiti is essentially the same as that of the vampire, and its worship and superstitions, which in Africa include child-murder, still survive in these parts, as well as in several districts among the negro population of our southern states. The negro laid under the ban of the Obi or who is vaudouxed or, in the vernacular, "hoodooed" slowly pines to death.

In New England the vampire superstition is unknown by its proper name. It is there believed that consumption is not a physical but a spiritual disease, obsession, or visitation; that as long as the body of a dead consumptive relative has blood in its heart it is proof that an occult influence steals from it for death and is at work draining the blood of the living into the heart of the dead and causing his rapid decline.

It is a common belief in primitive races of low culture that disease is caused by the revengeful spirits of man or other animals–notably among the tribes of North American Indians as well as of African negroes.

Russian superstition supposes nine sisters who plague mankind with fever. They lie chained up in caverns, and when let loose pounce upon man without pity.3

As in the financial and political, the psychologic world has its periods of exultation and depression, of confidence and alarm. In the eighteenth century a vampire panic beginning in Servia and Hungary spread thence into northern and western Europe, acquiring its new life and impetus from the horrors attending the prevalence of the plague and other distressing epidemics in an age of great public moral depravity and illiteracy. Calmet, a learned Benedictine monk and abb of Snones, seized this opportunity to write a popular treatise on the vampire, which in a short time passed through many editions. It was my good fortune not long since to find in the Boston Athenaeum library an original copy of his work. Its title page reads as follows: "Traitsur les apparitions des esprits et sur les vampires ou les revenans de Hongrie, de Moravie, etc. Par le R. P.

Dom Augustine Calmet, abb de Snones. Nouvelle edition, revise, corrigie, at augmentie par l'auteur, avec une lettre de Mons le Marquis Maffei, sur le magie. A Paris; Chez debure l'aine quay des Augustins l'image S. Paul. MDCCLI. Avec approb et priv du roi."

Calmet was born in Lorraine, near Commercy, in 1672, and his chief works were a commentary and history of the Bible. He died as the abb de Snones, in the department of the Vosges.This curious treatise has evidently proved a mine of wealth to all modern encyclopedists and demonologists. It impresses one as the work of a man whose mental convictions do not entirely conform to the traditions and dogmas of his church, and his style at times appears somewhat apologetic.

Calmet declares his belief to be that the vampires of Europe and the broucolaques of Greece are the excommunicated which the grave rejects. They are the dead of a longer or shorter time who leave their tombs to torment the living, sucking their blood and announcing their

appearance by rattling of doors and windows. The name vampire, or d'oupires, signifies in the Slavonic tongue a bloodsucker. He formulates the three theories then existing as to the cause of these appearances:

First: That the persons were buried alive and naturally leave their tombs.

Second: That they are dead, but that by God's permission or particular command they return to their bodies for a time, as when they are exhumed their bodies are found entire, the blood red and fluid, and their members soft and pliable.

Third: That it is the devil who makes these apparitions appear and by their means causes all the evil done to men and animals.

In some places the spectre appears as in the flesh, walks, talks, infests villages, ill uses both men and beasts, sucks the blood of their near relations, makes them ill, and finally causes their death.

The late Monsieur de Vassimont, counselor of the chamber of the courts of Bar, was informed by public report in Monravia that it was common enough in that country to see men who had died some time before "present themselves at a party and sit down to table with persons of their acquaintance without saying a word and nodding to one of the party, the one indicated would infallibly die some days after."4

About 1735 on the frontier of Hungary a dead person appeared after ten years' burial and caused the death of his father. In 1730 in Turkish Servia it was believed that those who had been passive vampires during life became active after death; in Russia, that the vampire does not stop his unwelcome visits at a single member of a family, but extends his visits to the last member, which is the Rhode Island belief.

The captain of grenadiers in the Regiment of Monsieur le Baron Trenck, cited by Calmet, declares "that it is only in their family and among their own relations that the vampires delight in destroying their own species."

The inhabitants of the island of Chio do not answer unless called twice, being persuaded that the broucolaques do not call but once, and when so called the vampire disappears, and the person called dies in a few days.

The classic writers from Socrates to Shakespeare and from Shakespeare to our own time have recognized the superstition.

Mr. Conway quotes from the legend of Ishtar descending to Hades to seek some beloved one. She threatens if the door is not opened–

"I will raise the dead to be devourers of the living; Upon the living shall the dead prey."5

Singularly, in his discourse on modern superstitions De Quincey, to whom crude superstitions clung and who had faith in dreams as portents, does not allude to the vampire; but his contemporary, Lord Byron, in his lines on the opening of the royal romb at Windsor, recognizes this belief in the transformation of the dead:

"Justice and death have mixed their dust in vain, Each royal vampire wakes to life again."

William of Malmsbury says that "in England they believed that the wicked came back after death by the will of the devil," and it was not an unusual belief that those whose death had been

caused in this manner, at their death pursued the same evil calling. Naturally under such an uncomfortable and inconvenient infliction some avenue of escape must, if possible, be found. It was first necessary to locate the vampire. If on opening the grave of a "suspect" the body was found to be of a rose color, the beard, hair and nails renewed, and the veins filled, the evidence of its being the abode of a vampire was conclusive. A voyager in the Levant in the seventeenth century is quoted as relating that an excommunicated person was exhumed and the body found full, healthy, and well disposed and the veins filled with the blood the vampire had taken from the living. In a certain Turkish village, of forty persons exhumed seventeen gave evidence of vampirism. In Hungary, one dead thirty years was found in a natural state. In 1727 the bodies of five religieuse were discovered in a tomb near the hospital of Quebec, that had been buried twenty years, covered with flesh and suffused with blood.6

The methods of relief from or disposition of the vampire's dwelling place are not numerous, but extremely sanguinary and ghastly.

In Servia a relief is found in eating of the earth of his grave and rubbing the person with his blood. This prescription, was, however, valueless if after forty days the body was exhumed and all the evidences of an archivampire were not found. A more common and almost universal method of relief, especially in the Turkish provinces and in the Greek islands, was to burn the body and scatter the ashes to the winds. Some old writers are of the opinion that the souls of the dead cannot be quiet until the entire body has been consumed. Exceptions are noted in the Levant, where the body is cut in pieces and boiled in wine, and where, according to Voltaire, the heart is torn out and burned.

In Hungary and Servia, to destroy the demon it was considered necessary to exhume the body, insert in the heart and other parts of the defunct, or pierce it through with a sharp instrument, as in the case of suicides, upon which it utters a dreadful cry, as if alive; it is then decapitated and the body burned. In New England the body is exhumed, the heart burned, and the ashes scattered. The discovery of the vampire's resting-place was itself an art.

In Hungary and in Russia they choose a boy young enough to be certain that he is innocent of any impurity, put him on the back of a horse which has never stumbled and is absolutely black, and make him ride over all the graves in the cemetery. The grave over which the horse refuses to pass is reputed to be that of a vampire.

Gilbert Stuart, the distinguished American painter, when asked by a London friend where he was born, replied: "Six miles from Pottawoone, ten miles from Poppasquash, four miles from Conanicut, and not far from the spot where the famous battle with the warlike Pequots was fought." In plainer language, Stuart was born in the old snuff mill belonging to his father and Dr. Moffat, at the head of the Petaquamscott pond, six miles from Newport, across the bay, and about the same distance from Narragansett Pier, in the state of Rhode Island.

By some mysterious survival, occult transmission, or remarkable atavisim, this region, including within its radius the towns of Exeter, Foster, Kingstown, East Greenwich, and others, with their scattered hamlets and more pretentious villages, is distinguished by the prevalence of this remarkable superstition–a survival of the days of Sardanapalus, of Nebuchadnezzar, and of New Testament history in the closing years of what we are pleased to call the enlightened nineteenth century. It is an extraordinary instance of a barbaric superstition outcropping in and coexisting with a high general culture, of which Max Mller and others have spoken, and which is not so uncommon, if rarely so extremely aggravated, crude, and painful.

The region referred to, where agriculture is in a depressed condition and abandoned farms are

numerous, is the tramping ground of the book agent, the chromo peddler, the patent-medicine man and the home of the erotic and neurotic modern novel. The social isolation away from the larger villages is as complete as a century and a half ago, when the boy Gilbert Stuart tramped the woods, fished the streams, and was developing and absorbing his artistic inspirations, while the agricultural and economic conditions are very much worse.7

Farm houses deserted and ruinous are frequent, and the once productive lands, neglected and overgrown with scrubby oak, speak forcefully and mournfully of the migration of the youthful farmers from country to town. In short, the region furnishes an object-lesson in the decline of of wealth consequent upon the prevalence of a too common heresy in the district that land will take care of itself, or that it can be robbed from generation to generation without injury, and suggests the almost criminal neglect of the conservators of public education to give instruction to our farming youth in a more scientific and more practical agriculture. It has well been said by a banker of well-known name in an agricultural district in the midlands of England that "the depression of agriculture is a depression of brains." Naturally, in such isolated conditions the superstitions of a much lower culture have maintained their place and are likely to keep it and perpetuate it, despite the church, the public school, and the weekly newspaper. Here Cotton Mather, Justice Sewall, and the host of medical, clerical and lay believers in the uncanny superstitions of bygone centuries could still hold high carnival.

The first visit in this farming community of native-born New Englanders was made to ——, a small seashore village possessing a summer hotel and a few cottages of summer residents not far from Newport–that Mecca of wealth, fashion, and nineteenth-century culture. The —— family is among its well-to-do and most intelligent inhabitants. One member of this family had some years since lost children by consumption, and by common report claimed to have saved those surviving by exhumation and cremation of the dead.

In the same village resides Mr. ——, an intelligent man, by trade a mason, who is a living witness of the superstition and of the efficacy of the treatment of the dead which it prescribes. He informed me that he had lost two brothers by consumption. Upon the attack of the second brother his father was advised by Mr. ——, the head of the family before mentioned, to take up the first body and burn its heart, but the brother attacked objected to the sacrilege and in consequence subsequently died.

When he was attacked by the disease in his turn, ——'s advice prevailed, and the body of the brother last dead was exhumed, and "living" blood being found in the heart and in circulation, it was cremated, and the sufferer began immediately to mend and stood before me and hale, hearty, and vigorous man of fifty years. When questioned as to his understanding of the miraculous influence, he could suggest nothing and did not recognize the superstition even by name. He remembered that the doctors did not believe in its efficacy, but he and many others did. His father saw the brother's body and the arterial blood. The attitude of several other persons in regard to the practice was agnostic, either from fear of public opinion or other reasons, and their replies to my inquiries were in the same temper of mind as that of the blind man in the Gospel of Saint John (9:25), who did not dare to express his belief, but "answered and said, Whether he was a sinner or no, I know not; one thing I know, that whereas I was blind, now I see."

At ——, a small isolated village of scattered houses in a farming population, distant fifteen or twenty miles from Newport and eight or ten from Stuart's birthplace, there have been made within fifty years a half dozen or more exhumations. The most recent was made within two years, in the family of ——. The mother and four children had already succumbed to consumption, and the child most recently deceased (within six months) was, in obedience to the superstition, exhumed and the heart burned. Dr. ——, who made the autopsy, stated that he found the body in the usual

condition after an interment of that length of time. I learned that others of the family have since died, and one is now very low with the dreaded disease. The doctor remarked that he consented to the autopsy only after the pressing solicitation of the surviving children, who were patients of his, the father first objecting, but finally, under continued pressure, yielding. Dr. —— declares the superstition to be prevalent in all the isolated districts of southern Rhode Island, and that many instances of its survival can be found in the large centers of population. In the village now being considered known exhumations have been made in five families, and in two adjoining villages in two families. In 1875 an instance was reported in Chicago, and in a New York journal of recent date I read the following: "At Peukuhl, a small village in Prussia, a farmer died last March. Since then one of his sons has been sickly, and believing that the dead man would not rest until he had drawn to himself the nine surviving members of the family, the sickly son, armed with a spade, exhumed his father and cut off his head." It does not by any means absolutely follow that this barbarous superstition has a stronger hold in

Rhode Island than in any other part of the country. Peculiar conditions have caused its manifestation and survival there, and similar ones are likely to produce it elsewhere. The singular feature is that it should appear and flourish in a native population which from its infancy has had the ordinary New England educational advantages; in a State having a larger population to the square mile than any in the Union, and in an environment of remarkable literacy and culture when compared to some other sections of the country. It is perhaps fortunate that the isolation of which this is probably the product, an isolation common in sparsely settled regions, where thought stagnates and insanity and superstition are prevalent, has produced nothing worse.

In neighboring Connecticut, within a few miles of its university town of New Haven, there are rural farming populations, fairly prosperous, of average intelligence, and furnished with churches and schools, which have made themselves notorious by murder, suicides, and numerous instances of melancholia and insanity.

Other abundant evidence is at hand pointing to the conclusion that the vampire superstition still retains its hold in its original habitat–an illustration of the remarkable tenacity and continuity of a superstition through centuries of intellectual progress from a lower to a higher culture, and of the impotency of the latter to entirely eradicate from itself the traditional beliefs, customs, habits, observances, and impressions of the former.

It is apparent that our increased and increasing culture, our appreciation of the principles of natural, mental, and moral philosophy and knowledge of natural laws has no complete correlation in the decline of primitive and crude superstitions or increased control of the emotions or the imagination, and that to force a higher culture upon a lower, or to metamorphose or to perfectly control its emotional nature through education of the intellect, is equally impossible. The two cultures may, however, coexist, intermingling and in a limited degree absorbing from and retroacting favorably or unfavorably upon each other–trifling aberrations in the inexorable law which binds each to its own place.

The most enlightened and philosophic have, either apparent or secreted in their innermost consciousness, superstitious weaknesses–negative, involuntary, more or less barbaric, and under greater or lesser control in correspondence with their education, their present environment, and the degree of their development–in the control of the imagination and emotions. These in various degrees predominate over the understanding where reason is silent or its authority weakens.

Snya Kovalvsky (1850-1890), one of the most brilliant mathematicians of the century, who obtained the Prix-Bordin from the French academy, "the greatest scientific honor ever gained by a woman," "whose love for mathematical and psychological problems amounted to a passion," and

whose intellect would accept no proposition incapable of a mathematical demonstration, all her life maintained a firm belief in apparitions and in dreams as portents. She was so influenced by disagreeable dreams and the apparition of a demon as to be for some time thereafter obviously depressed and low-spirited.

A well-known and highly cultured American mathematician recently said to me that his servant had seven years ago nailed a horseshoe over a house door, and that he had never had the courage to remove it.

There is in the Chemnitzer-Rocken Philosophie, cited by Grimm, a register of eleven or twelve hundred crude superstitions surviving in highly educated Germany. Buckle declared that "superstition was the curse of Scotland," and in this regard neither Germany nor Scotland are singular.

Of the origin of this superstition in Rhode Island or in other parts of the United States we are ignorant; it is in all probability an exotic like ourselves, originating in the mythographic period of the Aryan and Semitic peoples, although legends and superstitions of a somewhat similar character may be found among the American Indians. The Ojibwas have, it is said, a legend of a ghostly man-eater. Mr. Mooney, in a personal note, says he has not met with any close parallel of the vampire myth among the tribes with which he is familiar. The Cherokees have, however, something analogous. There are in that tribe quite a number of old witches and wizards who thrive and fatten upon the livers of murdered victims. When some one is dangerously sick these witches gather invisibly about his bedside and torment him, even lifting him up and dashing him down again upon the ground until life is extinct. After he is buried they dig up his body and take out the liver to feast upon. They thus lengthen their own lives by as many days as they have taken from his.

In this way they get to be very aged, which renders them objects of suspicion. It is not, therefore, well to grow old among the Cherokees. If discovered and recognized during the feast, when they are again visible, they die within seven days.

I have personal experience of a case in which a reputed medicine-man was left to die alone because his friends were afraid to come into the house on account of the presence of invisible witches.

Jacob Grimm8 defines superstition as a persistence of individual men in views which the common sense or culture of the majority has caused them to abandon, a definition which, while within its limits sufficiently accurate, does not recognize or take account of the subtile, universal, ineradicable fear of or reverence for the supernatural, the mysterious, and unknown.

De Quincey has more comprehensively remarked that "superstition or sympathy with the invisible is the great test of man's nature as an earthly combining with a celestial. In superstition is the possibility of religion, and though superstition is often injurious, degrading and demoralizing, it is so, not as a form of corruption or degradation, but as a form of non-development."

In reviewing these cases of psychologic pre-Raphaelitism they seem, from an economic point of view, to form one of the strongest as well as the weirdest arguments in favor of a general cremation of the dead that it is possible to present. They also remind us of the boutade of the Saturday Review, "that to be really Medieval, one should have no body; to be really modern, one should have no soul;" and it will be well to remember that if we do not quite accept these demonic apparitions we shall subject ourselves to the criticism of the modern mystic, Dr. Carl du Prel, who thus speaks of those who deny the miraculousness of stigmatization: "For these gentleman the

bounds of possibility coincide with the limits of their niggardly horizon; that which they cannot grasp either does not exist or is only the work of illusion and deception."

NOTES:

1Foster's Observations During a Voyage Around the World.

2Primitive Culture.

3Cited from Gtze's Russ., Volkls., p 62.

4Cited by Calmet.

5Tablet K 162, in British Museum.

6Cited by Calmet.

7Rhode Island has the largest population to the square mile of any State in the Union. The town of Exeter, before mentioned, incorporated in 1742-'43, had but 17 persons to the square mile in 1890, and in 1893 had 63 abandoned farms, or one fifth of the whole number within its limits. Foster, incorporated in 1781 and taken from Scituate (which was settled by Massachuetts emigrants in 1710), had in 1890 a population of 1,252, and in 1893 had eight abandoned farms, Scituate having firty-five. North Kingston had 76 persons to the square mile in 1890. Mr. Arnold, in his history of the State, says that "South Kingston was in 1780 by far the wealthiest town in the State." It had a special provision made for the "maintenance of religion and education."

The Vampire in Ontario - Wilno's Vampiric Legends

Settled in 1859, Wilno, Ontario is the oldest Polish (Kaszubian) settlement in Canada. Today the area is a tourist destination (southeast of Algonquin Park) that still holds an old world charm and a rich heritage. Residents are fiercely proud of their home and it's history.

Indeed this pretty village in the heart of the Ottawa Valley offers much to take pride in. However, does Wilno truly have a darker side - one that embraces the vampire mythos?

Author Jan Perkowski was employed by the National Museum of Man from 1968 through 1969. He was specifically funded to conduct research for the Canadian Centre for Folk Culture Studies. Originally a dialect scholar from Austin Texas, Perkowski was sent to the Wilno area to study Kaszubian folklore and traditions. His studies led to a 1972 publication entitled "Vampires, Dwarves, And Witches Among The Ontario Kashubs" This 85 page report later inspired articles by such diverse publications as Psychology Today, The Canadian Magazine, and The National Enquirer. In fact, the attention this report stirred up was so widespread and hurtful in the eyes of some area residents that it was denounced on the floor of the House of Commons. Not surprisingly, as it was Canadian tax dollars that funded Mr. Perkowski's work in the first place.

Perkowski's report begins with (page 2) "a picture of a small grave enclosed by a white picket fence. The quote under the photograph says that if a vampire is not destroyed before he is buried, he rises again and carries off his relatives and others in the neighbourhood."

"It happened at Wilno....They had to dig it up and cut off the head while he sat in the coffin." If Perkowski hadn't anticipated a sensationalistic reaction in the beginning (examining just the one quote above should give the reader an idea of how sensationalistic it was) to his report, he certainly received one! However, he definitely was not the first researcher to explore the vampiric connection to Kaszubian or for that matter Eastern European folklore. Many years prior to Perkowski's report Friedrich Lorentz wrote about it in the "Cassubian Civilization." He quotes Lorentz within the body of his own report:

"The vampire is called vjeszczi or wupji by the Cassubians....The man who becomes a vampire after his death was destined to it from his birth; if destined to become a vjeszczi, he wears a little cap (caul) on his head at his birth; the future wupji is born with two teeth. The latter is the more dangerous of the two, since his becoming a wupji cannot be prevented before the death of the man; but if one takes the little cap from off the head of a future vjeszczi, dries it, grinds it to dust when the child is seven years old, and gives it to the child with his drink, all danger is averted."

"...But after death the vampire can always be recognized whether vjeszczi or wupji: he becomes cold slowly, retains the red color of face and lips, his limbs do not stiffen, spots of blood often appear on his face and under his fingernails."

"...If, however, all precautions have been neglected, there remains only one remedy; one must open the tomb of the vampire at midnight, and drive a long nail into his forehead, or, better still, cut off his head with a sharp spade and put it between his feet...."

Perkowski conducted his study by interviewing area residents whom were simply referred to as "informants". He utilized questionnaires and transcribed notes from taped conversations. The following are examples taken from the report:

Informant (8) told him:"...Something came in the night and drew blood from her arm. It was a vampire. It came to my daughter at night and took marrow. There was a sign. A ring was visible. She was weak and had all her blood drawn out...."

And Informant (12): "Mother said that I had a cap on the head and that it was burned. Such a person is supposed to be lucky, but I don't know."

"Informant (12)," wrote Perkowski under her quote, "does not recall having ingested the ashes when she was seven, but this is something her mother would hardly announce to her. The ashes were probably hidden in a favorite food."

These quotes certainly appear to strengthen a strong superstitious belief system in Wilno, however as the participants remained confidential they are impossible to verify. It is also impossible to verify if any mutilations of a corpse/s ever occurred particularly with the belief that these (the deceased) were vampires. Indeed this is highly doubtful, as surely there would be official records of such crimes and not one has ever turned up. Documentation of such acts would have existed in this country by the mid-19th century, if indeed it went beyond rumours and story-telling. Yet, the media (as they often will do.) ran with the story despite very flimsy evidence to support it.

It is my own belief that a lack of understanding of Eastern European culture and the history of the area also adds to the legends surrounding the village. One example (and I have personally been written to twice on this) involves the historic and modern crosses that dot the location. This some say is evidence of the fear of vampires! Of course this is not the case. From the Wilno Heritage Society we learn that there was no Catholic church close by and the Kaszubians were a highly religious people. "To satisfy their strong need to pray the settlers erected large wooden crosses at the intersections of main roads. This was a tradition they borrowed from the motherland. On Sundays and Holy Days the pioneers close to each intersection would gather at the crossroads and celebrate their Faith. These crosses were not used, however, for regular service. The prayer at the crosses was private prayer. Rosaries were recited and the appropriate Sunday litany was recited." This tradition has been kept alive by area residents wishing to preserve their local history and religious customs. Only six of the original crosses remain.

In 1973, Sandra Peredo a reporter with The Canadian travelled to Wilno and interviewed a local Catholic priest. His thoughts on Perkowski's report were: "We get a big laugh out of it, we know the people who have manufactured the story just by reading it." The priest went on to say that, "That nonsense of driving nails. My impression is that he probably stuck a microphone under their noses and to get rid of him they'd made up these tales." With very little to support otherwise I tend to agree with him.

Perkowski's possible embellishment of these stories can also be easily speculated on. When asked why the museum wanted to use his report as a leader in their series he stated, "They publish these dry things on Eskimo stone carvings and how the Iroquois do this and that, and they thought they'd have a slightly jazzier thing. So I went along with them. I don't mean that they wanted cheap publicity, but they thought that (the report) would have more general appeal than many of the things that they've produced. I think they're right. Ukrainian Easter eggs are interesting, granted, but of limited interest - whereas everybody likes to be frightened a little bit by the Dracula legend."

Did the Kaszubian pioneers bring their own brand of old world folklore to the Ottawa Valley? In my opinion yes they did. Does this mean the darker legends of actual vampires and vampire-slaying in Wilno hold any truth? Highly unlikely even if there are some whom still reside in this Ontario hamlet that do believe.

Sources:

COUNT DRACULA IN CANADA? They worry about vampires in Wilno, Ontario by Sandra Peredo (c) 1973 The Canadian Magazine

Vampires, Dwarves, And Witches Among The Ontario Kashubs"by Jan Perkowski (c) 1972 Museum Of Man publication

Mysteries Of Ontario By John Robert Columbo (c) 1999 Hounslow Press

(c) 2000-2006 Para-Researchers of Ontario

Killing for 'Mother' Kali

It was at most a fringe practice, but a spate of ritual killings in India shows that human sacrifice lives on

Time Asia/September 13, 2002
By Alex Perry Atapur

For the magic to work, the killing had to be done just right. If the goddess were to grant Khudu Karmakar the awesome powers he expected from a virgin's death, the victim had to be willing, had to know what was happening, watch the knife, and not stop it. But even tranquilizers couldn't lull 15-year-old Manju Kumari to her fate. In his police confession, Karmakar says his wife, daughter and three accomplices had to gag Manju and pin her down on the earthen floor before the shrine. In ritual order, Karmakar wafted incense over her, tore off her blue skirt and pink T shirt, shaved her, sprinkled her with holy water from the Ganges and rubbed her with cooking fat. Then chanting mantras to the "mother" goddess Kali, he sawed off Manju's hands, breasts and left foot, placing the body parts in front of a photograph of a blood-soaked Kali idol. Police say the arcs of blood on the walls suggest Manju bled to death in minutes.

Human sacrifice has always been an anomaly in India. Even 200 years ago, when a boy was killed every day at a Kali temple in Calcutta, blood cults were at odds with a benign Hindu spiritualism that celebrates abstinence and vegetarianism.

But Kali is different. A ferocious slayer of evil in Hindu mythology, the goddess is said to have an insatiable appetite for blood. With the law on killing people more strictly enforced today, ersatz substitutes now stand in for humans when sacrifice is required. Most Kali temples have settled on large pumpkins to represent a human body; other followers slit the throats of two-meter-tall human effigies made of flour, or of animals such as goats.

In secret ceremonies, however, the grizzly practice lives on. Quite simply, say the faithful "known as tantrics" Kali looks after those who look after her, bringing riches to the poor, revenge to the oppressed and newborn joy to the childless. So far this year, police have recorded at least one case of ritual killing a month. In January, in the southern state of Andhra Pradesh, a 24-year-old woman hacked her three-year-old son to death after a tantric sorcerer supposedly promised unlimited earthly riches. In February, two men in the eastern state of Tripura beheaded a woman on the instructions of a deity they said appeared in their dreams promising hidden treasures. Karmakar killed Manju in Atapur village in Jharkhand state in April. The following month, police dug up the remains of two sisters, aged 18 and 13, in Bihar, dismembered with a ceremonial sword and offered to Kali by their father. Last week on the outskirts of Bombay, maize seller Anil

Lakshmikant Singh, 33, beheaded his neighbor's nine-year-old son to save his marriage on the advice of a tantric. Said Singh:

"He promised that a human sacrifice would end all my miseries."

Far from ancient barbarisms that refuse to die, sacrifice and sorcery are making a comeback. Sociologists explain the millions who now throng the two main Kali centers in eastern India, at Kamakhya and Tarapith, as what happens when the rat race that is India's future meets the superstitions of its past. Sociologist Ashis Nandy says: "You see your neighbor doing well, above his caste and position, and someone tells you to get a child and do a secret ritual and you can catch up." Adds mysticism expert Ipsita Roy Chakaraverti: "It's got nothing to do with real mysticism or with spiritualism. It comes down to pure and simple greed." Tarapith in particular is a giant building site of new hotels, restaurants and stalls selling plastic swords and postcards of Kali's severed feet. Judging by the visitors here, Kali appeals to both rich and poor: the rows of SUVs parked outside four-star hotels belong to the ranks of businessmen and politicians lining up with their goats behind penniless pilgrims. ("The blood never dries at Tarapith," whispers one villager.)

There are no human sacrifices at the temple these days. But the mystique of ritual killing is so powerful that even those who actually don't perform it claim to do so. In their camp in the cremation grounds beside the temple, a throng of tantrics tout for business by competing to be as spooky as possible, lining their mud-walled temples with human skulls and telling tall tales of human sacrifice. "I cut off her head," says 64-year-old Baba Swami Vivekanand of a girl he says he raised from birth."We buried the body and brought the head back, cooked it and ate it." He pauses to demand a $2 donation. "Good story, no?" While most of this is innocent, some followers, like Karmakar, are inevitably emboldened to take their quest for power to the extreme. Karmakar, like many others, was caught. But in the dust-bowl villages of India, where superstition reigns and blood has a dark authority, the question is how many other "holy men" have found that ultimate power still rests in the murderous magic of a virgin sacrifice.

14 *There is* a generation, whose teeth *are as* swords, and their jaw teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.
15 The horseleach hath two daughters, *crying*, Give, give.

Early Writings on Vampirism

Allatius, Leo One of the first important seventeenth-century writers on vampires (b. 1586), who compiled information on the Greek species, the vrykolakas, in his compendium on Greek superstitions, De Quorundum Graecorum Opinationibus, published in Cologne in 1645. While dealing in a broad sense with the legends of Greece, Allatius focused on the undead, drawing much of his knowledge from his native island of Chios. His work was very useful in preserving both the details of the vrykolakas and the so-called nonocanons (the ordinances of the Greek Orthodox church) against the vampires and vampirism. Allatius' own opinion of the vrykolakas held that it was "the body of a man of evil and immoral lifevery often one who has been excommunicated by his bishop. . . . Into such a body the devil enters and, proceeding from the tomb, goes about mainly at night, knocking on doors and calling one of the house. If one answers, he dies the following day. A vrykolakas never calls twice, however, and thus the people of Chios insure their safety by waiting for a second before replying." (See also Richard, Father Francois; Tournefort, Joseph Pitton; and Laws About Vampires.)

Apollonius of Tyana A noted first-century (A.D.) philosopher and sophist, whose life was recorded in the famous Life of Apollonius of Tyana, by Philostratus. In the work (Book IV) was the tale of one of Apollonius' pupils, Menippus, who was saved from certain death at the hands of a female vampire species, the empusa. This story was the basis of the famed poem "Lamia," by Keats.

Apuleius, Lucius A second-century (A.D.) writer and Platonic philosopher, a native of North Africa, famed for his prose narrative work, The Golden Ass, called the Metamorphoses by the author. The story of a young man who undergoes various adventures and is turned into an ass by magic was based in part on the Metamorphoses by Lucius of Petrae, also considered largely biographical. Apuleius is cited as an early writer who recorded tales of vampires, including several in The Golden Ass. One of these is a story about Socrates, who becomes a virtual prisoner of a witch, Meroe. She pursues him after he tries to escape her powers, drawing out his blood with the aid of her sister witch, Panthia. Socrates' wound is staunched with a sponge, and he is seemingly healthy the next morning. While drinking at a stream, however, the sponge drops away from the wound and Socrates collapses, an emaciated victim of skin and bones. The tale is an excellent example of the link frequently made between witchcraft and vampirism.

Beheim, Michel A German troubadour or meistersinger (fl. midfifteenth century) who authored some of the first stories, in the form of a long poem, detailing the cruelties of Vlad Tepes (Vlad the Impaler) and his campaigns against the Ottoman Turks. Beheim was in the service of Emperor Frederick III of the Holy Roman Empire and the House of Hapsburg, writing his poem probably during the winter of 1463, when he and his master were residing at Wiener Neustadt.

Bonfinius, Antoni o A court historian (fl. mid-sixteenth century) to the Hungarian King Matthias II, who authored a very detailed version of the life of Vlad Tepes (Vlad the Impaler) in 1543. His account is particularly useful in preserving details about Vlad's last years and his death.

Calmet, Do m Augustine French cleric and theologian (1672-1757), noted for his prolific writings on the Bible and his famous treatise, Traite sur les Apparition des Espirits, et sur les Vampires (Treatise on the Appearance of Spirits and on Vampires), published in 1746. One of the earliest experts on the undead, this Benedictine monk taught at the Abbey of Moyen-Moutier and was largely responsible for disentangling the vampire from association with demons and demonology. He devoted a sizable portion of his work to the subject of the undead, which he had studied for years. In a commonsense fashion, Calmet defined vampires as "men who have been dead for some time. . . and these issue forth from their graves and come to disturb the living, whose blood they suck and drain," adding that if the hysteria of the undead was false, it should be exposed as a superstition. (See also

Davanzati, Giusseppe Archbishop of Trani (1665-1755), respected theologian and the author of the well-known vampire treatise, Dissertazione sopra I Vampiri (1744), published at Naples. An Italian, Davanzati studied at the universities of Naples and Bologna, earning considerable notoriety for his genius and gaining the favor of several popes. He served as the papal representative to Emperor Charles VI and was then made an archbishop. His Dissertazione was compiled as a result of concern expressed in Rome (1738-1739) about the apparent outbreak of vampirism in the diocese of Olmutz. In the treatise, Davanzati accepted the long-standing view that vampires had their origin in the demonic, presenting the "factual" cases that had recently been studied in Germany from 1720 to 1739. His writings were the inspiration for the Italian opera 7 Vampiri, written by Silvestri di Palmi and performed in 1800.

De Masticatione Mortuorum The name given to two popular vampire treatises, translated roughly as On the Masticating Dead. They were written by Philip Rohr, published in 1679 at Leipzig, and by Michael Ranftius, published in 1728 also at Leipzig. Like the other pseudoscientific works of the era, such as those by Calmet, Allatius, and Zopfius, the treatises did much to spread the vampire hysteria in the sixteenth century.

Dissertatio de Vampyris Also Dissertatio de Vampiris, a pseudoscientific treatise by Johann Heinrich Zopfius and the lesser-known Francis von Dalen, translated as Dissertation on the Vampire and published in 1733. It was one of the more popular and authoritative treatises on the undead of the eighteenth century, containing the now famous declaration:

The vampires, which issue forth from their graves at night, rush upon people sleeping in their beds, suck their blood and destroy them. They attack men, women and children, sparing neither age nor sex. People attacked by them complain of suffocation and a great interception of spirits; after which they soon die. . .. Those who are killed by them, after death, become vampires. .. .

Fluckinger, Johann An Austrian army surgeon who, in 1732, with his fellow medical officers, published a sensational report on a vampire epidemic in Serbia. Fluckinger was one of several officials sent from Belgrade to investigate stories that vampires were active in the area around Meduegna. As a result of their findings, the group issued a detailed account of the vampires, focusing on individual cases, including that of Arnold Paole. Signed on January 7, 1732, the report stated categorically that the undead did exist and that they were spreading throughout the German-speaking world. These declarations, naturally, caused an enormous uproar, inspiring articles and learned treatises in an effort to explain the phenomenon. On March 4 of that year, the

London Journal printed an almost complete translation of the account, marking the introduction of the word vampire into common English. A title given to the report was Visum et Repurtum.

Gothan, Bartholomeus A German printer who, around 1480 or 1485, published an account on the activities of Vlad Tepes (Vlad the Impaler). Originally from Magdeburg, Gothan moved to Lubeck in 1484, then to Sweden in 1486, where he founded a printing press in Stockholm. His account, called by scholars an incunabulum, was probably first printed in Lubeck or possibly in Augsburg, Leipzig, or Nuremberg. Written in Low German to make it accessible to the towns of the Hanse (north German) region, it helped spread much of the accepted idea concerning Vlad's cruelty. The title of the work was "About an Evil Tyrant Named Dracole Wyda MCCCCLVI Years after the Birth of Our Lord Jesus Christ, This Dracole Wyda Carried out Many Terrible and Wondrous Deeds in Wallachia and Hungary."

Harenburg, John Christian An early-eighteenth-century German writer and expert on vampires. He was the respected author of several learned treatises on the undead, the most renowned being the 1739 Von Vampyren (On the Vampires). It was considered by scholars of the period to be built on the writings of other vampirologists such as Rohr, Rohl, Stock, and Zopfius. Harenburg also wrote Philosophicae et Christianae Cogitationes de Vampiris (1739, Philosophical and Christian Thinking on the Vampire), and was mentioned in Sheridan Le Fanu's "Carmilla."

Hartmann, Franz An early-twentieth-century Austrian physician who was also a leading investigator into the occult and the undead, earning considerable notoriety for his 1896 work, Premature Burial. In it he argued that throughout history untold people had been declared dead incompetently, leading to the most tragic consequences. Detailing some seven hundred cases of premature burial, he recommended that anyone interred without proper embalming be provided with a bottle of chloroform in the coffin. In this fashion, if the individual wakes to find that he or she is underground, the easy way out is available. As the subject was linked to vampirism, his researches, while focusing on the morbid or the grotesque, presented a possible series of explanations for vampire traditions. Hartmann was also a frequent contributor to the journal Occult Review. His articles focused on the paranormal, particularly episodes of vampirism, the most famous being that of Countess Elga. Although dismissed by many serious specialists as a crank, he nevertheless helped preserve some of the most interesting vampire tales of the nineteenth century. One of them, known as "Uncle Helleborus," was an excellent example of psychic vampirism.

Historia Rerum Anglicarum A chronicle of England written around 1196 to 1198 by William of Newburgh. Translated as History of English Events, the work covers the years 1066 to 1198 and is an extremely valuable source on English domestic history. It has been criticized, however, for its overreliance on oral traditions, legends, and hearsay. The Historia is cited as one of the foremost medieval accounts of vampires, containing several interesting episodes in Buckinghamshire, Berwick, Alnwick Castle, and Melrose.

Historie von Dracole Wayda Also Historie von Dracule Wajde (History of Prince Dracula), a German pamphlet published in Leipzig in 1493 on the life of Vlad Tepes (Vlad the Impaler). While the actual authorship remains unknown, it has been argued by one scholar that it was published by Martin Landsberg. This pamphlet differs from other works on Vlad in that it presents him in uniform and depicts him as less than handsome. It is currently in the State Public Library, Saltykov, Shchedfin, St. Petersburg.

Huber, Ambrosius A late-fifteenth-century printer of Nuremberg, who in 1499 published a pamphlet on Vlad Tepes (Vlad the Impaler). One of the works that helped to present Vlad to the

West as a savage, wild tyrant, the pamphlet included a woodcut depicting the ruler dining in the midst of numerous impaled victims. The text then added to this grim scene by recounting his habits of impaling people and roasting their heads in kettles, as well as cooking children and making their parents eat them.

Hupfuff, Matthias An early-sixteenth-century publisher who in 1500 printed a pamphlet in German on Vlad Tepes (Vlad the Impaler) that continued the spread of tales concerning his bloodthirsty rule and extreme cruelty. Published at Strasbourg, the work contained a wellknown woodcut depicting Vlad eating amid hundreds of victims dangling from the spikes on which they had been impaled. Copies can be found at the Staatsbibliothek, Berlin; the Royal Library, Copenhagen; and the Biblioteca Centrala Bucaresti, Bucharest.

Malleus Maleficarum A famous theological treatise, written around 1486 and intended to be a handbook for the discovery and eradication of witches in Europe, authored by two members of the Dominican Order, Johann Springer and Henrich (Institoris) Kraemer. It was known in the German as Der Hexenhammer and in English as the Witch Hammer or Hammer of the Witches. The workauthorized by Pope Innocent VIII, who had found the many tales of witchcraft circulating throughout Christendom disturbingserved as one of the main sources of the witch hysteria that gripped Europe over the succeeding centuries. Deeply misogynist in tone, the Malleus used as its basis the biblical motto "You shall not permit a sorceress to live" (Ex. 22:18). So definitive was the work and so respected by experts that it was adopted by both Catholic and Protestant witch-hunters. It was influential in establishing vampirism as one of the worst manifestations of the devil and included some early tales of vampiricactivity.

Map, Walter English chronicler (d. ca. 1208) author of the history De Nugis Curialium (On the Courtier's Trifles), which preserved English folk traditions during the Middle Ages. Map was born in the area around Hereford and served in the government of King Henry II, eventually holding the post of archdeacon of Oxford. His work is a compilation of anecdotes, stories, and gossip, valued for its coverage of peculiar legends. Aside from mentioning the Herlethengi, Map discussed fictive fairy people and the dead who returned to life, among them the Enchanted Shoemaker of Constantinople, a vampire-demon that murdered three children, and a Welsh revenant.

Menippus A pupil of the ancient philosopher Apollonius of Tyana, who was saved by his teacher from certain death at the hands of a terrible female vampire, an empusa. The story is told in The Life of Apollonius of Tyana by Philostratus.

Mercure Galant A late-seventeenth-century French newspaper or journal that, with the Gleaner, or Glaneur Hollandois, helped to spread the vampire craze that was sweeping across Europe. The Mercure Galant, in its 1693-1694 edition, devoted much of its space to the topic of vampires, reporting in lurid details the habits of such creatures. The vampires, it declared, made their appearance after lunch and remained until midnight. They drank the blood of people and cattle, sucking it through the nose, mouth, or, most commonly, the ears. So hungry were these living dead that they ate their own shrouds. Such tales were a source of intense interest to theologians and scientists. The result was an outpouring of vampire treatises in the eighteenth century.

Pausanias An A.D. second-century Greek traveler who was the author of the important work Descriptions of Greece, a guide to the ruins found there. Aside from his invaluable preservation of details concerning the ancient Greek structures, Pausanias recorded some very interesting mythic elements. At Corinth, for example, he learned that the children of Medea were said to have returned from the dead to torment and slay infants, until on the advice of an oracle the citizens of Corinth gave yearly sacrifices to the slayers. Additionally, the Corinthians erected a statue in the

shape of a lamia, a hideous woman, over the tomb of Medea's offspring.

Ranftius, Michael An eighteenth-century German theologian and academic who authored several treatises on vampires. Ranftius wrote De Masticatione Mortuorum in Tumulus Liber (On the Eating Dead), published in Leipzig in 1728, and Tractatus von dem Kauen und Schmatzen der Todten in Grbern (Treatise on the Chewing and Eating of the Dead in Their Graves), 1734, also published at Leipzig. In the first work Ranftius discussed the grim subject of manducation (corpses eating their shrouds or parts of their bodies). In his time he was ranked with other vampire experts such as Zopfius, Rohr, and de Schertz.

Richard, Father Franois A Jesuit priest of the mid-seventeenth century who lived on the island of Santorini (Thera) for many years, where he wrote the Relation du ce qui s'est passSant-Erini Isle de'Archipel (1657, Relating What Occurred on the Island of Santorini in the Archipelago), published in Paris. He presented interesting details about Santorini and its vampires, doing much to advance the notion that the island was the most vampire-infested spot on earth. In chapter 15, Father Richard attributes these undead to the evil devices Satan and demons, proclaiming that the evil spirits animated bodies and preserved them in order to accomplish some evil purpose.

Rohl, Christopher An early-eighteenth-century German theologian whose full name was Johann Christopher Rohl. With Johann Hertel he authored the extensive vampire treatise Dissertatio de Hominibus post Mortem Sanguisugis (Dissertation on the Bloodsucking Dead), published at Leipzig in 1732. It was ranked with the works of Zopfius, Harenberg, and Rohr.

Saxo Grammaticus A late-twelfth-century historian whose Gesta Danorum was the earliest history of the Danes, marking their entry into world literature. Among the brilliant Latin prose offerings of the work, dealing with legends about the Danish kings, are two accounts of the returning dead, both dispatched by means familiar to vampire hunters. In book one, Saxo wrote of Mith-othin, a trickster and juggler who tried to fool barbarian people into believing that he was a god. When Odin, the real god, returned, the trickster fled to Finland but was killed there by the inhabitants. He was not satisfied, however, and soon was causing death to anyone who entered his barrow. Spreading evil and disease, Mith-othin was exhumed, beheaded, and impaled on a stake. Book two includes the tale of Aswid and Asmund. Aswid died and was buried with his dog and his horse, while Asmund died and was provided with food offerings. Asmund later appeared, stating that the spirit of Aswid had returned to its body and had eaten both his horse and dog. Still not satisfied, Aswid had begun to consume Asmund, taking his ear. Asmund himself ended the problem by cutting off Aswid's head and putting a stake in him. These stories stand as some of the earliest medieval references to vampires.

Schertz, Karl Ferdinand de An early-eighteenth-century lawyer who was author of the Magia Posthuma, an early dissertation on vampires published at Olmutz and Osnabruck. As a legalist, de Schertz wrote his study from the perspective of law, declaring that should a person suspected of having returned as a vampire be proven guilty of crimes such as cruelty to the living or making terrible noises, the cremation of the body would be quite acceptable. Among the tales recorded in Magia Posthuma was one concerning a woman who came back from the grave to attack people and animals. He also wrote of the famed Blow (or Blau) Vampire. Interestingly, a review of Magia Posthuma was included by Dom Augustin Calmet in his 1748 treatise Dissertation sur les Apparitions, an early example of how learned experts on the undead used each other to spread stories and theories about vampires.

Stock, Johann Christian An eighteenth-century German expert on vampirism who authored a treatise on the undead, published in 1732 at Jena. The work was entitled Dissertatio de

Cadaveribus Sanguisugia (Dissertation on the Bloodsucking Dead) and was not as well known as other studies, such as those by Philip Rohr, Zopfius, or Rohl.

Theodore of Gaza Noted Greek humanist and translator of Aristotle (d. 1478) who researched in Italy and worked to revive the study of the classics. In History of the Spectres (1586), Pierre Le Loyer recounted a story involving Theodore and a small holding in Abruzzi, Italy. A farmer, given a cottage under the care of Theodore, unearthed an ancient urn containing ashes. That night he was visited in his dreams by a terrifying man who demanded to be immediately reburied where he had been found, and who promised dire consequences if he was refused. The farmer shrugged off the warnings until his son, normally vigorous, sickened and died, looking as if he had been drained of blood. That evening the father was again visited, but this time the specter was bloated with blood and predicted the death of yet another son. Horrified, the farmer went to Theodore, who took the urn and put it back into the earth in the exact spot where it had been originally uncovered.

Vambery, Arminius Hungarian scholar and traveler (d. 1913) who probably influenced Bram Stoker in the writing of Dracula (1897). Vambery met Stoker at the Beefsteak Club Room on April 30, 1890, after a performance by Henry Irving in the play The Dead Heart. They met again two years later in Dublin, where Vambery received an honorary degree at Trinity College. He provided Stoker with details concerning Vlad Tepes, who became the model for Count Dracula, and no doubt pointed him in the right direction about researching vampire customs and traditions. While no written record of their association has survived, and Vambery made no mention of any assistance on his part, a compliment was paid to the professor in Dracula, when Professor Van Heising mentions his "friend, Arminius, of Buda-Pesh University [Budapest]."

Wagner, Peter A late-fifteenth-century printer at Nuremberg who, around 1488, published a type of newsletter on Vlad Tepes (Vlad the Impaler). The publication covered the terrible deeds of Dracole Wayda (Prince Dracula) and helped spread his reputation for cruelty throughout the West. Copies of the work currently reside in Munich, Bucharest, Stuttgart, and elsewhere.

William of Malmesbury English chronicler (d. ca. 1143), Benedictine monk, and author of a history of England, Gesta Regnum Anglorum (1120). In this work he makes mention of the belief common at the time that men who died in a state of sin were condemned to return from the dead and to wander the earth, their bodies reanimated by the devil.

William of Newburgh English chronicler and member of a priory at Newburgh (1136-ca. 1198), also known as William of Newbury, the author of the Historia Rerum Anglicarum, composed between 1196 ad 1198. He examined several stories of revenants, including episodes in Buckinghamshire, Berwick, Melrose, and Alnwick Castle.

Wright, Dudley English historian (1868-1949) and author of Vampires and Vampirism (1914), a popularly written treatise on the undead. It was enlarged and rereleased in 1924, and then republished in 1973 under the title The Book of Vampires. Wright, an expert on Freemasons, thus produced the first treatise in the English language on vampires, which covered essentially the same material covered by Montague Summers in his two studies on the undead: Vampire, His Kith and Kin (1928) and The Vampire in Europe (1929).

Zopfius, Johann Heinrich A prominent eighteenth-century German expert on vampires, who, with Karl Francis von Dalen, wrote the Dissertatio de Vampyris (1733, Dissertation on the Vampires, also Dissertatio de Vampyris Serviensibus), published at Halle. Von Dalen (also van Dalen) is little known, but Zopfius was the head instructor in the local gymnasium, or school. His

treatise became widely read in England as the result of the publication in London in 1745 of The Travels of Three English Gentlemen, which included translated excerpts of the work. (See Dissertatio de Vampyris for an excerpt.)